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any of them !—And thus addressed by them, the king asked those Brāhmanas, saying,—Where may those two heroes be found ? In what race are they born ? What feats have they achieved ? And who are they ?—And the Brāhmanas answered him, saying,—It hath been heard by us that those two persons are ascetics, called Nara and Nārāyana. They have both taken their birth in the race of man. Go and fight with them, O king ! It is said that that illustrious pair, Nara and Nārāyana, are now practising the severest of penances in some hidden region of the mountains of Gandhamādana.—Hearing these words of the Brāhmanas, that king speedily mustered his large army consisting of six kinds of forces,\* and unable to bear their reputation marched to the spot where those unvanquished ascetics were. And arrived at the rugged and frightful mountains of Gandhamādana, he began to search after those *Rishis* and at last came upon them concealed within the woods. And beholding those two best of persons emaciated with hunger and thirst, their veins swollen and visible, and themselves much afflicted with cold winds and the hot rays of the sun, he approached them, and touching their feet, enquired after their welfare. And the two *Rishis* received the king hospitably, with fruits and roots, and a seat, and water. And they then enquired after the king's business, saying,—*Let it be done !*—And thus addressed by them, the king said unto them the same words that he was in the habit of saying unto all. And he said,—The whole earth has been conquered by the might of my arms ! All my foes have been slain ! Desiring a battle with you both, I have come to this mountain. Give me this hospitality. I have been cherishing this wish from a long time !—Thus addressed, Nara and Nārāyana said,—O best of kings, wrath and covetousness have no place in this retreat ! How can a battle, therefore, be possible here ? There are no weapons here, and nothing of unrighteousness and malice ! Seek battle elsewhere. There are many Kshatriyas on earth !—

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\* Cars, elephants, horse, infantry, vehicles other than cars, and warriors fighting from the backs of camels.—T

“Rāma continued,—‘Although thus addressed, the king still pressed them for giving him battle. The *Rishis*, however, continually soothed him and overlooked his importunity. King Dambhodbhava, still desirous of battle, repeatedly summoned those *Rishis* to fight. Nara, then, O Bhārata, taking up a handful of grass-blades, said,—Desirous of battle as thou art, come, O Kshatriya, and fight! Take up all thy arms, and array thy troops! I will curb thy eagerness for battle hereafter!—Dambhodbhava then said,—If, O ascetic, thou thinkest this weapon of thine fit to be used against us, I shall fight with thee though thou mayst us that weapon, for I have come hither desirous of fighting!—Saying this, Dambhodbhava with all his troops, desirous of slaying that ascetic, covered all sides with a shower of arrows. That ascetic, however, by means of those blades of grass, baffled all those terrible shafts of the king that were capable of mangling the bodies of hostile warriors. The invincible *Rishi* then let off towards the king his own terrible weapon made of grass-blades and which was incapable of being counteracted. And highly wonderful was that which happened, for that ascetic, incapable of missing his aim, pierced and cut off, by those grass-blades alone, the eyes and ears and noses of the hostile warriors, aided also by his power of illusion! And beholding the entire welkin whitened by those grass-blades, the king fell at the feet of the *Rishi* and said,—*Let me be blessed!*—Ever inclined to grant protection unto those that sought it, Nara then, O king, said unto that monarch,—Be obedient to the Brāhmanas and be virtuous! Never do so again! O king, O tiger among monarchs, a conqueror of hostile towns, a Kshatriya mindful of the duties of his own order, should never, within even his heart, be as thou art! Filled with pride, never insult anybody on any occasion, be he inferior or superior to thee! Even such conduct would befit thee! Acquiring wisdom, abandoning covetousness and pride, controlling thy soul, restraining thy passions, practising forgiveness and humility, and becoming amiable, go, O king, and cherish thy subjects! Without ascertaining the strength and weakness of men, never insult any one under any circumstances! Blessed be thou, and with our leave, go

hence, and never again behave in this way ! At our command, enquire thou always of the Brāhmanas as to what is for thy good !—The king then, worshipping the feet of those two illustrious *Rishis*, returned to his city, and from that time began to practise righteousness. Great, indeed, was that feat achieved of old by Nara ! Nārāyana, again, became superior to Nara in consequence of many more qualities. Therefore, O king, before such weapons as *Kākudika*, *Çuka*, *Nāka*, *Akshi-santarjana*, *Santāna*, *Nartana*, *Ghora*, and *Asyamodaka*, are placed on the string of that best of bows called *Gāndiva*, go thou unto Dhananjaya, laying aside thy pride !\* Struck with these weapons, men always yield up their lives. Indeed, these weapons have other names corresponding with the eight passions, such as lust, wrath, covetousness, vanity, insolence, pride, malice, and selfishness. Struck with them, men are confounded, and move about frantically, deprived of their senses. Under their influence persons always sleep heavily, cut capers, vomit, pass urine and excreta, weep, and laugh incessantly. Indeed, that Arjuna is irresistible in fight who hath for his friend Nārāyana—the Creator and Lord of all the worlds—fully acquainted with the course of everything !

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\* *Kākudika*—a weapon that makes car-warriors and elephant-warriors fall down senseless on the cars and elephants from which they fight. This weapon is also known by the name of *Prasvāpana*. *Cuka* is that weapon which, when shot, makes steeds and elephants unable to walk, all of them being entrapped like birds in a spring. This is also known by the name of *Mohana*. *Nāka* is that weapon by which the person struck is made to behold the heavens, i. e. that which maddens a person and deprives him of his senses. *Akshi-santarjana* is scarcely a physical weapon, being only a *Mantra*. When recited, a mere look of the reciter makes all hostile warriors tremble in fright. *Santāna* includes the celestial weapons called *Aindra*, &c. It helps to create a ceaseless flow of weapons although only a single weapon is shot. *Nartana* is that weapon by which the person struck is made to dance about in a frantic way. It is also called the *Paiçācha* weapon. *Ghora*, called also the *Rūkshasa*, creates a terrible havoc, or a ceaseless slaughter of hostile warriors. *Asyamodaka* is also called *Yāmya*. When shot (with the help of *Mantras*), the person struck, himself seeks death in some frightful form.—T.



Who is there in the three worlds, O Bhārata, who would venture to vanquish that hero—the ape-bannered Jishnu—who hath no equal in battle? Countless are the virtues that reside in Pārtha! Janārdhana again is superior to him! Thou art thyself well acquainted with Dhananjaya the son of Kunti! They that were Nara and Nārāyana in days of yore are now Arjuna and Keçava! Know then, O great king, who those brave and foremost of persons are! If thou believest in this and dost not mistrust me, adopt thou a virtuous resolution and make peace with the sons of Pāndu! If thou regardest this as thy good, viz, that there should be no disunion in thy family, then make peace, O foremost of Bharata's race, and do not set thy heart upon battle! O thou that art foremost of Kuru's line, the race to which thou belongest is highly regarded on earth! Let that regard continue to be paid to it! Blessed be thou, think of what conduces to thy own welfare!"

#### SECTION XCVI

Vaiçampāyana said.—“Having listened to the words of Jāmadagna, the illustrious *Rishi* Kanwa also said these words unto Duryodhana in that assembly of the Kurus!

“Kanwa said,—‘Brahman, the grandsire of the universe, is indestructible and eternal. Those illustrious *Rishis*, Nara and Nārāyana, are of the same character. Of all the sons of Aditi, Vishnu alone is eternal. He alone is unconquerable

\* *Kapidhwaja*—having the image of the ape on his banner. It is always difficult to render these words introduced in the midst of a sentence without resorting to a construction that is certainly slovenly; on the other hand, compounds in English, like *ape-bannered*, are scarcely admissible in any writing that pretends to be classical. English translators, however, from Sanskrit are often obliged to use such compounds, whether they are admissible or not, to avoid slovenliness of construction. Amongst others, I find that Mr. Davies, the learned translator of the *Bhagavadgītā*, uses this word. Professor Wilson is for using words of this kind.—T.

and indestructible, existing for ever, the Lord of all, and the possessor of divine attributes. All others, such as the sun and the moon, earth and water, wind, fire and firmament, planets and stars, are liable to destruction. All these, when the end of the universe cometh, take leave of the three worlds. They are destroyed and created, again and again. Others also, such as men and animals and birds, and creatures belonging to other orders of living existence,—indeed, all that move on this world of men,—are endued with short lives. And as regards kings, all of them, having enjoyed great prosperity, reach at last the hour of destruction and are re-born in order to enjoy the fruits of good and evil deeds. It behoveth thee then to make peace with Yudhishtbira ! Let the Pāṇḍavas and the Kauravas both rule this earth ! O Suyodhana, one should not think in this way, *viz.,—I am strong !*—for, O bull among men, it is seen that there are persons stronger than those generally regarded strong ! O son of Kuru's race, physical strength is scarcely regarded as strength by those that are really strong. As regards the Pāṇḍavas, endued as they all are with prowess equal to that of the celestials, they also are regarded as strong !\* In this connection is cited an old story as an example, the story, *viz.*, of Mātali searching for a bridegroom upon whom to bestow his daughter. The king of the three worlds (Indra) hath a charioteer, named Mātali, whom he dearly loves. Unto him was born a daughter celebrated over the world for beauty. Endued with celestial beauty, that daughter of Mātali was known by the name of Gunakeçī. And, indeed, in both loveliness and symmetry of person, she far excelled other members of her sex. Knowing that the time for giving her away had come, Mātali with his wife became very anxious, thinking, O monarch, of what he was to do next. And he thought within himself,—Alas, the birth of a daughter in the families of those that are well-behaved and high-born and endued with fame and humility of character, is always attended with evil results ! Daughters, when born in respectable families, always endanger the honor of three families, *viz.*,

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\* And not the Kurus alone.—T.

their maternal and paternal families and the family into which they are adopted by marriage. Glancing with my mind's eye over the worlds of gods and men, I have searched both, but no eligible bridegroom have I found !—'

"Kanwa continued,—'And it so happened that amongst the gods, the *Daityas*, the *Gundharvas*, men, and numerous *Rishis*, none was regarded by Mātali as an eligible husband for his daughter. And having held a consultation then in the night with his wife Sudharmā, Mātali set his heart upon making a journey to the world of the *Nāgas*. And he thought within himself,—Amongst both gods and men I have not found a husband fit, in respect of beauty, for my Gunakeçi ! Surely, one may be found amongst the *Nāgas* !—And saying this, he took his wife's leave and smelling the head of his daughter, Mātali entered the nether region.' "

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#### SECTION XCVII.

"Kanwa said,—'When Mātali was wending his way he saw the great *Rishi* Nārada proceeding at his pleasure to pay a visit to Varuna (the god of the waters). And beholding Mātali, Nārada asked him, saying,—Whither dost thou go ? Is it, O charioteer, on any mission of thy own, or is it at Catakratu's command, that this journey of thine is undertaken ?—Thus addressed on the way by Nārada who was proceeding towards his destination, Mātali duly informed Nārada of his mission. And the *Rishi*, informed of everything, then said unto Mātali,—We will go together ! As regards myself, it was to see the Lord of the waters that I was proceeding, having left the heavens. Searching the nether regions, I will tell you everything. After a good search there, we will select a bridegroom, O Mātali !—And penetrating then into the nether regions, that illustrious couple, Mātali and Nārada, beheld that Regent of the world—the Lord of the waters. And there Nārada received worship due to a celestial *Rishi*, and Mātali received that equal to what is offered to the great Indra. And both of them skilled in business, informed Varuna of their purpose, and obtaini

his leave they began to wander in that region of the *Nāgas*. And Nārada who knew all the residents of the nether regions then began to describe in detail unto his companion all about the dwellers of the *Nāga* world.

“And Nārada said,—Thou hast, O charioteer, seen Varuna surrounded by his sons and grandsons. Behold the dominions of the Lord of the waters! It is delightful all round and full of riches! Even this is the son, endued with great wisdom, of Varuna the Lord of the Ocean! He is much distinguished for his conduct and disposition and for his holiness. Possessed of eyes like lotus leaves, this Pushkara is, indeed, Varuna's much-loved son. Endued with great beauty and delightful to behold, he has been chosen by Soma's daughter as her husband! That daughter of Soma, equal in beauty unto a second Sree, is known by the name of Jyotsnākālī. Indeed, it is said that she had once before chosen the eldest and foremost of Aditi's sons as her lord! Behold now, O companion of the Lord of the celestials, that abode, made entirely of gold, of the wine called *Vārūni*! Indeed, having obtained that wine, the gods acquired their godheads.\* These blazing weapons also of every kind that thou seest, belonged, O Mātali, to the Daityas who have been deprived of their sovereignty. These weapons are incapable of deterioration, and when hurled at the foe always return into the hand that hurleth them. Obtained by the gods as the booty of war, they require considerable mental energy to be used against foes. Here dwelt in days of yore many tribes of Rākshasas and Daityas possessed of many kinds of celestial weapons but who were all vanquished by the gods.† Behold, there in Varuna's lake is that fire of blazing flames, and that discus of Vishnu surrounded by the

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\* It is impossible to render the elegance and chastity of the original when the whole meaning depends, as here, on an etymological connection of the words used. The fact is, the wine called *Vārūni* is known by the name of *Surā*. The gods also are called the *Suras*. The true etymology of the word *Sura* is one having or owning *Sura*. Literally rendered, the passage would read,—“The *Suras* have attained to their state of being *Sura* owing to this *Surā*.”—T.

† I read *Nirjitās* for *Nirmitās*.—T.

lustrous splendour of mighty caloric ! Behold, there lieth that knotty bow that was created for the destruction of the world ! It is always protected with great vigilance by the gods, and it is from this bow that the one wielded by Arjuna hath taken its name ! Endued with the strength of a hundred thousand bows, the power it assumes at the hour of battle\* is indescribably great. It punishes all unpunishable wicked kings endued with the nature of *Rākshasas*. This fierce weapon was first created by Brāhman the utterer of the *Veda*. The great preceptor Cukra hath said that this weapon is a terrible one in respect of all kings.† Endued with great energy, it is held by the sons of the Lord of waters. Behold, there in the umbrella room is the mighty umbrella of the Lord of the waters ! It droppeth refreshing showers like the clouds. The water dropped from this umbrella, though pure as the moon, is yet enveloped by such darkness that it cannot be seen by anybody. There, in these regions, O Mātali, innumerable are the wonders to be seen ! Your business, however, will suffer if we spend more time here. We will, therefore, leave this region soon :—”

### SECTION XCVIII.

“Nārada continued,—Here in the very centre of the world of the Nāgas is situate the city known by the name of *Pātālum*. Celebrated over all the universe, it is worshipped by the Daityas and the Dānavas. Creatures inhabiting the earth, if brought hither by force of the water’s current, shriek loudly, afflicted with fear. Here the fire known by the name of the *Asura-fire*,‡ and which is fed by water, continually blazeth forth. Held fast by the fiat of the celestials, it moveth not, regarding itself as bound and confined ! It was here that the gods, having first vanquished and slain their foes, quaffed the *Amrita* and deposited the residue. It is from this place that

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\* Lit. “when the hour of action cometh.—T.

† I prefer to read, with the Burdwan Pundits, *Cukrena* for *Chakrena*, after *Mahat*.—T.

‡ Called also the

the waning and waxing of the moon are seen. It is here that that son of Aditi, the Horse-headed (Vishnu), on the recurrence of every auspicious occasion, riseth, filling at such times the universe, otherwise called *Suvarna*,\* with the sound of *Vedic* hymns and *Mantras*. And because all watery forms such as the Moon and others shower their waters on this region, therefore hath this excellent region been called *Pātāla*.† It is from here that the celestial elephant *Airāvata*, for the benefit of the universe, taketh up cool water in order to impart it to the clouds, and it is that water which Indra poureth down as rain. Here dwell diverse kinds of aquatic animals, of various shapes such as the *Timi* and others, which subsist on the rays of the moon.‡ O charioteer, here are many kinds of creatures that die during the day, being pierced by the rays of the sun, but all of whom revive in the night, the reason being that the moon, rising here every day, laveth those deceased creatures with *amrita* by means of his rays that constitute his arms, resuscitate them by that touch! Deprived of their prosperity by *Vāsava*, it is here that many sinful *Dānavas* live confined, defeated by him and afflicted by Time.§ It was here that the Lord of all creatures—the great Master of all created things—Mahādeva—had practiced the severest of ascetic austerities for the benefit of all creatures. Here dwell many regenerate and great *Rishis* addicted to vows called *Go* and emaciated with the recitation and study of the *Vedas*, and who, having suspended the vital air called *Prāna*, have attained to heaven by force of their austerities. A man is said to adopt the vow

\* The allusion is to the incarnation of Vishnu as the *Horse-necked*. Nilakantha explains *Suvarṇākhyam Jagat* to be *Veda prapancha*, i. e. the whole *Vedas* with all their contents. According to him, the sense of the passage is that Vishnu in that form swells with his own voice the *Vedic* notes chaunted by the *Brāhmanas*.—T.

† *Patanti Jalam sravantī pātulam*. Thus Nilakantha.—T.

‡ I. e. water, which is supposed to be the rays of the moon, the moon itself, in Hindoo cosmogony, having a watery origin.—T.

§ This expression is frequently used to signify misfortune or ill-luck. One is said to be “afflicted by Time” when he is overwhelmed by misfortune or adversity.—T.

called *Go* when he sleepeth wherever he listeth, and when he subsisteth on anything that others place before him, and is clad with robes that others may supply. Here in the race of the celebrated elephant *Supratika* were born those best of elephants known by the names of *Airāvana*, *Vāmana*, *Kumuda*, and *Aujana*, the first being the king of his tribe. Look, O *Mātali*, if there be any bridegroom here that is distinguished by the possession of superior merits, for then I will go to him for respectfully soliciting him to accept thy daughter! Behold, here lieth an egg in these waters, blazing with beauty! From the commencement of the creation it is here. It moveth not, nor doth it burst. I have never heard anybody speaking of its birth or nature. Nobody knoweth who its father or mother is. It is said, O *Mātali*, that when the end of the world cometh, a mighty fire bursts forth from within it and spreading consumeth the three worlds with all their mobile and immobile population!—Hearing these words of *Nārada*, *Mātāli* answered him, saying,—No one here seems to me to be eligible. Let us go hence, therefore, without delay!—’”

#### SECTION XCIX.

“*Nārada* said,—Here is that spacious and celebrated city of cities, called *Hiranyapura*, belonging to the *Daityas* and *Dānavas* possessing a hundred diverse kinds of illusion. Here in these regions called *Pātāla*, it hath been built with great care by the divine artificer and planned by the *Dānava* *Maya*. Endued with great energy and heroism, many *Dānavas*, having obtained boons (from *Brahman*) in days of old, lived here, exhibiting a thousand different kinds of illusion. They were incapable of being vanquished by *Cakra* or any other celestial, that is, by either *Yama*, or *Varuna*, or the Lord of treasures (*Kuvera*). Here dwell, O *Mātali*, those *Asuras* called *Kālakhanjas* who sprang from *Vishnu*, and those *Rākshasas* also called *Yātudhānyas* who sprang from the feet of *Brahman*. All of them are endued with frightful teeth, terrible impetus, the speed and prowess of the wind, and great energy depending on powers of illusion. Besides these, another class of *Dānavas*

called *Nivātakavachas* who are invincible in battle, have their abode here. Thou knowest how Cakra is unable to vanquish them. Many times, O Mātali, thou, with thy son Gomukha, and the chief of the celestials and lord of Cachi along with his son, hadst to retreat before them! Behold their homes, O Mātali, that are all made of silver and gold and well-adorned with decorations applied according to the rules of art. All those mansions are decked with *lapis lazuli* and corals, and made effulgent with the lustre of the *Arka-sphatika*\* and the radiance of the gem called *Vajrasāru*. And many of those palatial residences seem as if they are made of shining earth, or of those gems called *Padmarāgas*, or of bright marble, or of excellent wood. And they are also possessed of the radiance of the sun or blazing fire. And all the edifices, adorned with gems and jewels, are very high and stand close to one another. Of spacious proportions and great architectural beauty, it is impossible to say of what material these mansions are built or to describe their style of beauty. Indeed, they are exceedingly beautiful in consequence of their decorations. Behold these retreats of the *Daityas* for recreation and sport, these beds of theirs for sleep, these costly utensils of theirs set with precious stones, and these seats also for their use! Behold these hills of theirs looking like clouds, these fountains of water, these trees also that move of their own will and that yield all fruits and flowers that one may ask.† See, O Mātali, if any bridegroom may be had here,

\* *Arka-sphatika* is sometimes employed to signify the flower called *Akanda* which is very white and which belongs to the natural order *Calotropis Gigantea*. I prefer, however, to read it as a compound, not signifying the sun and the crystal, but a gem called by that name.—T.

† *Kāmcuhārinās* and *Kāmapushpaphalān*. The first word, literally rendered, would mean "moving at will." But at whose will? No doubt, Hindoo poets often speak of trees moving of their own will. But I suspect the ancient poets allude, in these instances, to slightly plants on movable tubs. I offer the suggestion for what it is worth. Similarly, *Kāmapushpaphalān*, literally meaning "yielding flowers and fruits at will," refers to those trees that yield fruits and flowers at all seasons of the year.—T.



acceptable to thee ! If no one can be found, we will, if thou likest, go hence to some other part of the world !—Thus addressed, Mātali answered Nārada, saying,—O celestial *Rishi*, it behoveth me not to do anything that may be disagreeable to the dwellers of heaven ! The gods and the *Dānavas*, though brothers, are ever at hostility with each other. How can I, therefore, make an alliance with those that are our enemies ? Let us repair, therefore, to some other place. It behoveth me not to search among the *Dānavas* ! As regards thyself, I know that thy heart is ever set on fomenting quarrels !—”

### SECTION C.

“ Nārada said,—This region belongeth to the birds all of whom possess excellent feathers. They all subsist on snakes. They never feel any fatigue in putting forth their prowess, or in making journeys, or in bearing burthens. This race, O charioteer, hath multiplied from the six sons of Gadura. They are Sumukha, Sunāman, Sunetra, Suvarchas, Suruch, and that prince of birds called Suvala. Born of Kaçyapa's line and enhancing the glory of Vinatā's race, many winged creatures, the foremost of their species, have by begetting children founded and increased a thousand dynasties of birds all endued with nobility of blood. All these creatures are endued with great prosperity, have the auspicious whirl called *Sreevatsa*, possess great wealth, and are inspired with great might. By their acts they may be said to belong to the *Kshatriya* order, but they are all without any compassion, subsisting as they do on snakes. They never attain to spiritual enlightenment in consequence of their preying on their kinsmen.\* I will now enumerate the chiefs by their names, listen to me, O Mātali ! This race is much regarded in consequence of the favor that is shown to it by Vishnu.† They all wor-

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\* For the snakes are the kinsmen of the birds. The former are the sons of Kaçyapa by his wife Kadru, while the latter are the children of the same father by his other wife Vinatā.—T.

† Gadura who is the founder of the race, beareth Vishma, and also sitteth on the flagstaff of Vishnu's car.—T.

ship Vishnu, and Vishnu is their protector. Vishnu always dwelleth in their hearts, and Vishnu is their great refuge. These then are their names :—Suvarnachuda, Nāgācin, Dārūna, Chandatundaka, Anila, Anala, Viçālāksha, Kundalin, Pankajit, Vajravishkambha, Vainateya, Vāmana, Vātavega, Diçāchakshu, Nimisha, Animisha, Trirāva, Saptārava, Vālmiki, Dipaka, Daityadwipa, Saridwipa, Sārasa, Padmaketana, Sumuhka, Chitraketu, Chitravara, Anagha, Meshahrit, Kumuda, Daksha, Sarpānta, Somabhojana, Gurubhāra, Kapota, Suryanetra, Chirāntaka, Vishnudharman, Kumāra, Pārivarha, Hari, Suswara, Madhuparka, Hemavarna, Mālaya, Mātariçwan, Niçākara, and Divākara ! These sons of Gadura that I name dwell in only a single province of this region. I have mentioned those only that have won distinction by might, fame, and achievements. If thou likest none here, come, we will go hence, O Mātali ! I will take thee to another region where thou mayst find an eligible husband for thy daughter '—'

## SECTION CI.

“ Nārada said,—The region where we now are is called *Rasātala* and is the seventh stratum below the Earth. Here dwelleth *Surabhi* the mother of all kine, she who was born of the *Amrita*. She always yieldeth milk which is the essence of all the best things of the earth, and which, excellent as it is and the *one* taste, springeth from the essence of the six different kinds of tastes (that are talked of). The faultless *Suravi* herself sprang in days of old from the mouth of the Grandsire gratified with drinking the *Amrita* and vomiting the best of things.\* A single jet only of her milk, falling on the earth, created what is known as the sacred and the excellent “Milky ocean.” The verge of that ocean all round is always covered with white foam resembling a belt of flowers. Those best of ascetics that are known by the name of the *Foam-drinkers* dwell around this ocean, subsisting on that foam only. They are called Foam-drinkers because they

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\* I. e., the cow and the Brāhmana.—T.

live, O Matali, on nothing else save that foam. Engaged in the practice of the severest of austerities, the very gods are known to fear them. From her are born four other kine, O Mātali, supporting the four quarters and, therefore, are they called the supporters of the quarters (Dikpālī). Born of Surabhi herself, she who supporteth the eastern quarter is called Surupā. She who supporteth the southern quarter is called Hansikā. That illustrious cow, O Mātali, of universal form who supporteth the western quarter ruled by Varuna is known by the name of Subhadrā. The northern quarter comprising the region of virtue, and called after Kuvera the Lord of treasures, is supported by the cow named Sarvakāmdughā. The gods, uniting with the *Asuras*, and making the Māndara mountain their pole, churned the waters of the ocean and obtained the wine called *Vārūni*, and (the goddess of Prosperity and Grace called) *Laksmi*, and *Amrita*, and that prince of steeds called *Uchaiṣravas*, and that best of gems called *Kaustubha*. Those waters, O Mātali, that yielded these precious things had all been mixed with the milk of these four cows!\* As regards Surabhi, the milk she yieldeth becometh *Sudhā* unto those that live on *Sudhā*, *Swadhā* unto those that live on *Swadhā*, and *Amrita* unto those that live on *Amrita*.† The couplet that was sung by the dwellers of *Rasātala* in days of old is still heard to be recited in the world by persons of learning. That couplet is this,—*Neither in the region of the Nāgas, nor in Swarga, nor in Vimāna, nor in Tripishtapa is residence so happy as in Rasātala!*—”

\* The construction of the original is so idiomatic that I have been obliged to render these two *Ślokas* rather freely. A literal rendering would be so roundabout that the reader would scarcely catch the meaning.—T.

† By *Sudhā* is meant the food of the *Nāgas*; by *Swadhā*, the food of the *Pitris*; and by *Amrita*, the food of the gods. What these things were it is scarcely possible to guess.—T.

## SECTION. CII.

“Nārada said,—This foremost of cities that thou beholdest and which resembles the *Amarāvati* of the chief of the celestials himself, is known by the name of *Bhogavati*. It is ruled over by Vāsuki, the king of the Nāgas. That Cēsha dwelleth here who in consequence of his ascetic austerities of the foremost order is able to support this earth with all her greatness. His body is like that of the White mountain. He is decked in celestial ornaments. He hath a thousand heads. His tongues are blazing like flames of fire, and he is endued with great strength. There dwell in happiness innumerable Nāgas—sons of Surasā—possessed of diverse forms and decked in ornaments of diverse kinds, bearing the signs of gems, *Swastika*, circles, and drinking vessels. All of them are endued with great strength and are by nature fierce. Some have a thousand heads, some five hundred, some hundred, and some three. And some have two heads, and some five, and some have seven faces! And all of them are possessed of huge bodies that resemble the mountains stretching over the earth. Millions and tens of millions are they, in fact, uncountable, even as regards those of them that belong to a single race! Listen, however, to me as I name a few of the more famous ones amongst them. They are Vāsuki, Takshaka, Karkotaka, Dhananjaya, Kāliya, Nahusha, Kamvala, Aṣwatara, Vāhyakunda, Mani, Āpurana, Khaga, Vāmana, Elāpatra, Kukura, Kukuna, Āryaka, Nandaka, Kalaça, Potaka, Kailāsaka, Pinjaraka, Airāvata, Sumanmukha, Dadhimukha, Cankha, Nanda, Upanandaka, Āpta, Kotaraka, Cikhi, Nishthuraka, Tittiri, Hastibhadra, Kumuda, Māylapindaka, the two Padmas, Pundarika, Pushpa, Mudgaraparnaka, Karavira, Pitharaka, Samvritta, Vritta, Pindāra, Vilwapatra, Mushikāda, Girishaka, Dilipa, Cankha-çirsha, Jyotishka, Aparājita, Kauravya, Dhritarāshtra, Kuhara, Kriçaka, Virajas, Dhārana, Suvāhu, Mukhara, Jaya, Vadhira, Andha, Visundi, Virasa, and Surasa. These and many others there are amongst the sons

of Kaçyapa! See, O Mātali, if there is anybody here whom thou canst elect!—'

"Kanwa continued,—'Mātali meanwhile had been looking attentively at a person that stood by. And after Nārada had ceased speaking, the celestial charioteer with a gratified mien asked the *Rishi*, saying,—Of what race is he the delighter—that comely youth of great radiance—who standeth before Āryaka of Kauravya's line? Who is his father, and who his mother? Of what Nāga's race is he? Indeed, of what line doth he stand as a high flagstaff? In consequence of his intelligence, his patience, his beauty, and his youth, my heart, O celestial *Rishi*, hath been attracted towards him! That youth will make the best of husbands for my Gunakeçi!—'

"Kanwa continued,—'Beholding Mātali's gratification at seeing the Nāga called Sumukha, Nārada informed him of the nobility of his parentage and his feats. And he said,—Born in the race of Airāvata, this prince of Nāgas is named Sumukha. He is the favourite grandson of Āryaka and the daughter's-son of Vāmana. The father of this youth was, O Mātali, the Nāga called Chikura! Not long before was he slain by Vinatā's son!—Hearing this, Mātali became highly pleased, and addressing Nārada, the charioteer said,—This best of Nāgas is. O sire, very acceptable to me for a son-in-law! Make an endeavour to secure him, for I am highly pleased at the thought of bestowing on this Nāga, O *Muni*, my dear daughter!—''

### SECTION CIII.

"Nārada then said,—This one is a charioteer of the name of Mātali. He is, besides, a dear friend of Cakra. Pure in conduct, he hath an excellent disposition and possesses numerous virtues. Endued with strength of mind, he hath great energy and great might. He is the friend, counsellor, and charioteer of Cakra. It has been seen in every battle that small is the difference that exists between him and Vāsava as regards prowess and strength. In all the battles

between the gods and the *Asuras*, it is this *Mātali* that driveth, by his mind alone, that ever-victorious and best of cars belonging to Indra which is drawn by a thousand steeds ! Vanquished by *Mātali* by his management of the steeds, the enemies of the gods are subjugated by *Vāsava* by the use of his hands ! Defeated beforehand by *Mātali*, the *Asuras* are subsequently slain by Indra ! *Mātali* hath an excellent daughter who in beauty is unrivalled in the world. Truthful and well-behaved and possessed of every accomplishment, she is known by the name of *Gunakeçi*. He was carefully searching the three worlds for an eligible bride-groom. O thou that art possessed of the splendour of a celestial, thy grandson *Sumukha* hath become acceptable to him as a husband for his daughter. If, O best of serpents, this proposal be acceptable to thee, quickly make up thy mind, O *Āryaka*, to take his daughter in gift for thy grandson ! As *Lakshmi* in *Vishnu*'s house, or *Swāhā* in that of *Agni*, so let the slender-waisted *Gunakeçi* be a wife in thy race ! Let *Gunakeçi*, therefore, be accepted by thee for thy grandson, like *Cachi* for *Vāsava* who deserveth her. Although this youth hath lost his father yet we choose him for his virtues, and for the respectability of *Airāvata* and thy own. Indeed, it is in consequence of *Sumukha*'s merits, his disposition, purity, self-restraint, and other qualifications, that *Mātali* hath come himself, desirous of giving away his daughter unto him ! It behoveth thee, therefore, to honor *Mātali* !—

“*Kanwa* continued,—‘Thus addressed by *Nārada*, *Āryaka*, beholding his grandson elected as a bridegroom and remembering the death of his son, was filled with delight and sorrow at the same time. And he then addressed *Nārada* and said,—How, O celestial *Rishi*, can I desire *Gunakeçi* for a daughter-in-law ? It cannot be, O great *Rishi*, that thy words are not highly honored by me, for who is there that would not desire an alliance with the friend of Indra ! I hesitate, however, O great *Muni*, in consequence of the instability of the very cause that would make that alliance lasting ! O thou of great effulgence, the author of this youth's being, my son, hath been devoured by *Gadura* ! We are afflicted with sorrow on that

account. But worse still, O lord, Vinata's son, at the time of leaving these regions, said,—*After a month I will devour this Sumukha also!*—Surely, it will happen as he hath said, for we know with whom we have to deal. At these words, therefore, of Suparna, we have become cheerless!—'

"Kanwa continued,—*Mātali* then said unto *Āryaka*,—I have formed a plan. This thy grandson is elected by me as my son-in-law! Let this *Nāga* then, proceeding with me and *Nārada*, come to the Lord of heaven, the chief of the celestials. O best of *Nāgas*! I shall then endeavour to place obstacles in the way of Suparna, and as a last resource we will ascertain the period of life that hath been vouchsafed to Sumukha. Blessed be thou, O *Nāga*, let Sumukha, therefore, come with me to the presence of the Lord of the celestials!—Saying this, they took Sumukha with them, and all the four, endued with great splendour, coming to heaven, beheld *Cakra* the chief of the gods seated in all his glory! And it so happened that the illustrious Vishnu also, of four arms, was present there. *Nārada* then represented the whole story about *Mātali* and his choice!'

"Kanwa continued,—Hearing all that *Nārada* said, Vishnu directed *Purandara* the Lord of the universe, saying,—Let *Amrita* be given to this youth, and let him be made immortal like the gods themselves! Let *Mātali*, and *Nārada*, and Sumukha, O *Vāsava*, all attain their cherished wish through thy grace!—*Purandara*, however, reflecting on the prowess of Vinata's son, said unto Vishnu,—Let *Amrita* be given unto him by thee!—Thus addressed, Vishnu said,—Thou art the Lord of all mobile and immobile creatures! Who is there, O lord, that would gainsay a gift that may be made by thee!—At these words, *Cakra* gave unto that *Nāga* length of days. The slayer of *Vala* and *Vritra* did not make him a drinker of *Amrita*. Sumukha, having obtained that boon, became *Sumukha*\* (in reality) for his face was suffused with marks of joy. And having married *Mātali*'s daughter, he cheerfully returned home. And *Nārada* and *Āryaka* also, filled with

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\* Lit., one that hath a beautiful or excellent face.—T.

delight at the success of their object, went away after having worshipped the glorious chief of the celestials."

#### SECTION CIV.

"Kanwa said,—'Meanwhile, O Bhārata, the mighty Gadura heard what had happened, *viz*, the bestowal by Cakra of length of days on the *Nāga* Sumukha. And inflamed with great anger, that ranger of the firmament, Suparna, obstructing the three worlds by the hurricane caused by the flapping of his wings, quickly came to Vāsava. And Gadura said,—O illustrious one, disregarding me why hast thou interfered with my sustenance! Having granted me a boon of thy own will, why dost thou now withdraw it? The Supreme Lord of all creatures hath, from the beginning, ordained what my food is to be! Why dost thou then obstruct that ordinance? I had selected this great *Nāga* and had made an appointment in respect of time, for with the meat of his body, O god, I had intended to offer sustenance to my numerous progeny! When he, therefore, hath obtained a boon from thee and hath become unslayable by me, how can I henceforth dare kill another of his species? Dost thou sport thus, O Vāsava, as thou listest? I, however, shall have to die, as also the members of my family, and the servants whom I have engaged in my house! That will, I think, gratify thee, O Vāsava! Indeed, O slayer of Vala and Vritra, I deserve all this, nay more, since being the lord of the three worlds in might I yet consented to become the servant of another! O monarch of the three worlds, Vishnu, however, is not the only cause of my inferiority, for though, O Vāsava, I am quite thy equal yet the sovereignty of the three worlds resteth in thee, O chief of the celestials! Like thee, I also have a daughter of Daksha for my mother and Kaçyapa for my father! Like thee, I also can, without any fatigue, bear the weight of the three worlds! I have strength that is immeasurable and incapable of being resisted by any creature. In the war with the *Dāityas* I also achieved grand feats. Crutaçri, and Crutasena, and Vivaswat, and Rochanāmukha, and Prasruta, and



kāksha amongst the sons of Diti were slain by me ! Perching yet on the flagstaff of thy younger brother's car, I carefully protect it in battle, and sometimes also I bear that brother of thine on my back. It is, perhaps, for this that thou disregardedst me ! Who else in the universe is there that is capable of bearing such heavy burthens ? Who is there that is stronger than myself ? Superior though I am, I yet bear on my back this younger brother of thine with all his friends ! When, however, disregarding me thou hast interfered with my food, thou hast, O Vāsava, inflicted disgrace on me like this younger brother of thine that had hitherto been disgracing me by making me bear him on my back ! As regards thyself, O Vishnu, amongst all those endued with prowess and strength that have been born of Aditi's womb, thou art superior in strength ! Yet thee I bear without any fatigue on only one of my feathers ! Think coolly then, O brother, who amongst us is stronger !—'

"Kanwa continued,—'Hearing these proud words of that bird foreshadowing danger, the bearer of the discus, provoking Tārکشya still more, said unto him,—Though so very weak, why dost thou, O Gadura, yet regard thyself strong ! O oviparous creature, it ill behoveth thee to vaunt thus in our presence ! The three worlds united together cannot bear the weight of my body ! I myself bear my own weight and thine also ! Come now, bear thou the weight of this one right arm of mine ! If thou canst bear even this, thy boast would be regarded as reasonable !—Saying this, the holy one placed his arms on Gadura's shoulders. Thereupon the latter fell down, afflicted with its weight, confounded, and deprived of his senses. And Gadura felt that the weight of that one arm of Vishnu was as great as that of the entire Earth with her mountains ! Endued with might infinitely greater, Vishnu, however, did not afflict him much. Indeed, Achyuta did not take his life. That ranger of the sky, afflicted then by that immense weight, gasped for breath, and began to cast off his feathers. With every limb weakened, and utterly confounded, Gadura was almost deprived of his senses. The winged off-pring of Vinatā then, thus con-

founded and almost deprived of his senses, and rendered utterly helpless, bowing unto Vishnu with bent head, feebly addressed him, saying,—O illustrious Lord, the essence of that strength which sustains the universe dwelleth in this body of thine! What wonder, therefore, that I should be crushed down to the earth by a single arm of thine stretched out at thy pleasure! It behoveth thee, O divine Lord, to forgive this winged creature that perches on thy flagstaff—this fool intoxicated with pride of strength\* but now rendered utterly helpless! Thy great strength, O divine Lord, was never known to me before! It was for this that I regarded my own might to be unequalled!—Thus addressed, the illustrious Vishnu became gratified, and addressing Gadura with affection, said,—Let not thy behaviour be such again!—And saying this, Upendra threw Sumukha with the toe of his foot upon Gadura's breast. And from that time, O king, Gadura hath ever lived in friendship with that snake. It was thus, O king, that the mighty and illustrious Gadura the son of Vinatā, afflicted by the might of Vishnu, was cured of his pride!

"Kanwa continued,—'In the same way, O son of Gāndhāri, thou livest, O son, as long as thou approachest not the heroic sons of Pāndu in battle! Who is there whom Bhima, that foremost of smiters, that mighty son of Vāyu, and Dhananjaya the son of Indra, cannot slay in battle! Vishnu himself, and Vāyu, and Cakra, and Dharma, and the Aṣwins,—these gods are thy enemies! Let alone an encounter with them, thou art not competent to even look at them on the field! Therefore, O prince, do not set thy heart upon war; let peace be made through the agency of Vāsudeva! It behoveth thee to save thy race thus! This great ascetic Nārada witnessed with his own eyes the incident (I have related to thee) about the greatness of Vishnu, and know that this Krishna is that bearer of the discus and the mace!"

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\* *Valadarpaividagdhasya* (omitting the genitive suffix) is lit., "consumed with pride of strength." Some texts read *Valadarpavihinasya* which is incorrect.—T.

Vaiçampāyana continued.—“Hearing these words of the *Rishi*, Duryodhana contracted his eyebrows and began to breathe heavily. And casting his eyes then on Rādhā's son, he burst out into a loud laughter. And setting at naught those words of the *Rishi*, that wicked wretch began to slap his thigh that resembled the trunk of an elephant. And addressing the *Rishi*, he said,—‘I am, O great *Rishi*, precisely what the Creator hath made me ! What is to be, must be ! What also hath been ordained in my case must happen ! I cannot act otherwise. What can these senseless declamations, therefore, do ?\*’ ”

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### SECTION CV.

Janamejaya said.—“Inseparably wedded to evil, blinded by avarice, addicted to wicked courses, resolved upon bringing destruction on his head, inspring grief in the hearts of kinsmen, enhancing the woes of friends, afflicting all his well-wishers, augmenting the joys of foes, and treading the wrong path, why did not his friends seek to restrain him, and why also did not that great friend (of Kuru's race), the holy one† with tranquil soul, or the grandsire, tell him anything from affection ?”

Vaiçampāyana said.—“Yes, the holy one did speak. Bhishma also spoke what was beneficial. And Nārada too said much. Listen to all that these said !”

Vaiçampāyana continued.—“Nārada said,—‘Persons that listen to the counsels of friends are rare. Friends again are rare that offer beneficial counsels, for a friend (in need of counsel) is never there where a friend (offering counsel) is.‡

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\* There is a slight difference of reading here. The sense, however, of the passage remains unaffected.—T.

† It is doubtful who is referred to by “the holy one” here. Nilakantha supposes that *Bhagavān Pitāmahas* is Vyasa. I am inclined, with the Burdwan Pundits, to take it as unconnected with *Pitāmahas* and referring to *Krishna*. See Vaiçampāyana's answer that follows.—T.

‡ *I. e.*, the listening friend seldom agrees with the counselling friend. Nilakantha, however, suggests a different meaning. It is this :—“The place occupied by a true friend is never occupied by one that professes

O son of Kuru's race, I think the words of friends ought to be listened to! Obstinacy ought to be avoided; for it is fraught with great evil. In this connection is cited an old story regarding Gālava's having met with disgrace through obstinacy. In ancient times, in order to try Viçwāmitra who was then engaged in ascetic austerities, Dharma personally came to him, having assumed the form of the *Rishi* Vaçishtha. Thus assuming, O Bhārata, the form of one of the seven *Rishis* and feigning himself hungry and desirous of eating, he came, O king, to the hermitage of Kauçika. Thereupon Viçwāmitra, struck with awe, began to cook *Charu* (which was a preparation of rice and milk and sugar.) And in consequence of the care he took in preparing that excellent food, he could not properly wait upon his guest. And it was not till after the guest had dined on the food offered by the other hermits that Viçwāmitra succeeded in approaching him with the *Charu* he had cooked and which was still steaming.—I have already dined; wait here!—were the words that the holy one said. And having said them, the holy one went away. And thereupon the illustrious Viçwāmitra, O king, waited there. And bearing that food on his head and holding it with his arms, that ascetic of rigid vows stood in his asylum, still as a post, and subsisting on air. And as he stood there, an ascetic of the name of Gālava, from motives of respect and reverence and from affection and desire of doing what was agreeable, began to wait on him. And after a hundred years had passed away, Dharma, again assuming the form of Vaçishtha, came to Kauçika from desire of eating. And beholding the great *Rishi* Viçwāmitra who was endued with high wisdom, standing there with that food on his head, himself subsisting all the while on air, Dharma accepted that food which was still warm and fresh. And having eaten that food, the god said,—*Gratified am I, O regenerate Rishi!*—And saying this, he went away. And at those words of

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to be so." He thinks that *Surhit* means a true friend, and *Banāhu* one that does good for the sake of some expected return. My interpretation is entirely supported by the Burdwan Fundits.—T.

Dharma, Viçwāmītra, divested of *Kshatriyahood* became endued with the status of a *Brāhmana* and filled with delight.\* And pleased as he was with the services and devotion of his disciple the ascetic Gālava, Viçwāmītra addressed him and said,—With my leave, O Gālava, go whithersoever thou mayst wish !—Thus commanded by his preceptor, Gālava, highly pleased, said in a sweet voice unto Viçwāmītra of great effulgence,—What final gift shall I make thee in consequence of thy services as preceptor ! O giver of honors,† it is in consequence of the (final) present that a sacrifice becometh successful. The givers of such gifts obtain emancipation ! Indeed, these gifts constitute the fruit (that one enjoys in heaven). They are regarded as peace and tranquillity personified ! What, therefore, shall I procure for my preceptor ? Oh, let that be said !—The illustrious Viçwāmītra knew that

\* The story of Viçwāmītra's promotion to the status of a *Brāhmana* is highly characteristic. Engaged in a dispute with the *Brāhmana Rishi* Vaçishtha, Viçwāmītra who was a *Kshatriya* king (the son of Kuçika) found, by bitter experience, that *Kshatriya* energy and might backed by the whole science of arms, availed nothing against a *Brāhmana's* might. Baffled thus, Viçwāmītra retired to the breast of Himavat and paid court to Civa. The great god appeared and Viçwāmītra begged him for the mastery of the whole science of weapons. The god granted his prayer. Viçwāmītra then came back and sought an encounter with Vaçishtha, but the latter by the aid only of his *Brāhmanical* (bamboo) stick baffled the fiercest weapons of Viçwāmītra, of even celestial efficacy. Humiliated and disgraced, Viçwāmītra set his heart on becoming a *Brāhmana*. He gave up his kingdom and retiring into the woods with his queen began to practise the severest austerities. After the expiration of ten thousand years the Creator Brahman appeared before him and addressed him as a *royal Rishi*. Dispirited at this, he devoted himself to still severer austerities. At last at Dharma's command (as here referred to) the great *Kshatriya* king became a *Brāhmana*. This, in the Hindoo scriptures, is the sole instance of a person belonging to a lower order becoming a *Brahmana* by ascetic austerities.—T.

† Instead of *mānada*, some texts read *mānavam*. The meaning then would be—"Sacrifice with gifts maketh a man successful."—T.

he had really been conquered by Gālava by means of the latter's services, and the *Rishi*, therefore, sought to dismiss him by repeatedly saying,—*Go, Go!*—But though repeatedly commanded by Viçwāmitra to go away, Gālava still addressed him in reply, saying,—What shall I give?—And seeing this obstinacy on the part of the ascetic Gālava, Viçwāmitra felt a slight accession of anger and at last said,—Give me eight hundred steeds, every one of which should be as white as the rays of the moon, and every one of which should have one ear black. Go, now, O Gālava, and tarry not!—”

## SECTION CVI.

“Nārada said,—Thus addressed by Viçwāmitra of great intelligence, Gālava was filled with such anxiety that he could not sit or lie down, or take his food. A prey to anxiety and regret, lamenting bitterly, and burning with remorse, Gālava grew pale, and was reduced to a skeleton. And smitten with sorrow, O Suyodhana, he indulged in these lamentations:—Where shall I find affluent friends? Where shall I find money? Have I any savings? Where shall I find eight hundred steeds of lunar whiteness? What pleasure can I have in eating? What happiness can be mine in objects of enjoyment? The very love of life is extinct in me! What need have I of life? Repairing to the other shore of the great ocean, or to the furthest verge of the earth, I will relinquish my life! Of what use can life be to me? What happiness, without severe exertion, can be his who is poor, unsuccessful, deprived of all the good things of life, and burthened with debt? Death is preferable to life as regards him who having enjoyed the wealth of friends through their friendship for himself, is unable to return their favor! The religious acts\* of that man lose their efficacy who having promised to do an act fails to perform it and is thus stained with falsehood. One that is stained by falsehood cannot have

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\* The word used here is *Ishtāpurta*, meaning sacrifices and sacrificial rites, the dedication of tanks, planting of trees, &c.—T.

beauty, or children, or power, or influence ! How, therefore, can such a one attain to a blissful state ? What ungrateful man hath ever earned fame ? Where, indeed, is his place, and where his happiness ? An ungrateful person can never win esteem and affection. Salvation also can never be his. He that is destitute of wealth is a wretch that can scarcely be said to live. Such a wretch cannot support his kinsmen and friends.\* Unable to make any return for the benefits he receiveth, he certainly meeteth with destruction. Even I am that wretch, ungrateful, destitute of resources, and stained with falsehood, for, having obtained my objects from my preceptor, I am unable to do his bidding ! Having first endeavoured to the utmost, I will lay down my life ! Before this, I never craved for any thing from the very gods ! The deities regard me for this in sacrificial places. I will go and seek the protection of Vishnu, the divine Lord of the three worlds, of Krishna the great refuge of all who are blessed with protection ! Bowing down unto him, I desire to see that highest of all ascetics, the eternal Krishna, from whom flow all those possessions and enjoyments that are owned by both gods and *Asuras* !—And while Gālava was thus lamenting, his friend Gadura the son of Vinatā, appeared in his sight. And Gadura, from desire of doing him good, cheerfully addressed him, saying,—Thou art a dear friend of mine. It is the duty of a friend, when himself in prosperity, to look to the accomplishment of the wishes of friends ! The prosperity that I have, O Brāhmana, is constituted by Vāsava's younger brother Vishnu ! Before this, I spoke to him in thy behalf and he hath been pleased to grant my wishes ! Come now, we will go together ! I will bear thee comfortably to the other shore of the ocean or to the furthest extremity of the earth ! Come, O Gālava ! Do not tarry :—”

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*Tantranam* is explained by Nilakantha to mean *Kutumba-dhāranam*. Some texts read *Mantranam* meaning consultations with friends, or friendly conversation.—T.

## SECTION CVII.

"Gadura said,—'O Gālava, commanded I have been by the god who is the cause of all knowledge !\* I ask thee, towards which quarter shall I first take thee to see what lie there? The eastern, the southern, the western, or the northern, towards which, O best of regenerate persons, shall I go, O Gālava ! That quarter towards which Surya the illuminator of the universe first riseth ; where, at eve, the *Sādhyas* engage in their ascetic austerities ; where that Intelligence which pervades the whole universe first springeth ;† where the two eyes of Dharma as well as he himself are stationed ;‡ where the clarified butter first poured in sacrifice subsequently flowed all around ; that quarter, O best of all regenerate persons, is the gate of Day and Time ! There the daughters of Daksha, in primeval times, gave birth to their children ! There the sons of Kaçyapa first multiplied ! That quarter is the source of all the prosperity of the gods, for it was there that Cakra was first anointed as the king of the celestials ! It was there, O regenerate *Rishi*, that both Indra and the gods underwent their ascetic penances ! It is for this, O Brāhmana, that this quarter is called *Purva* (the first) ! And because in the earliest of times this quarter was overspread by the *Suras*, it is for this that it is called *Purva* ! The gods, desirous of prosperity, performed all their religious ceremonies here ! It was here that the divine Creator of the universe first sang the *Veelas* ! It was here that the *Gāyatri*

\* For *Jñāna-yoninā* some texts read *Ajñāna-yoninā*. If the latter reading be adopted, the meaning would be—"of birth (or origin) unknown," Vishnu being ancient or eternal.—T.

† The allusion, as explained by Nilakantha, is to the origin of Intelligence in consequence of the recitation of the *Gāyatri* which is an adoration to *Sāvitrī* or *Surya* as some explain. The intelligence or *Dhī* which "pervades the universe" is the gift of *Sāvitrī* occasioned by the recitation of the sacred hymn every morning.—T.

‡ Nilakantha comments on a different reading. I am not sure that the reading I adopt with the Burdwan Pundits is correct.—T



was first preached by Surya unto the reciters of that sacred hymn ! It was there, O best of Brāhmanas, that the *Yajurvedas* were delivered by Surya (unto Yājñavalkya) ! It was here that the *Soma* juice, sanctified by boons, was first drunk in sacrifices by the *Suras* ! It was here that the *Homa*-fires, gratified (by *mantras*), first drank articles of cognate origin.\* It was hence that Varuna first repaired to the nether regions, and attained to all his prosperity ! It was here, O bull among the twice-born, that the birth, growth, and death of the ancient *Vaṣiṣṭha* took place ! Here first grew the hundred different branches of *Om* !† It was here that the smoke-eating *Munis* ate the smoke of sacrificial fires. It was in that region that myriads of boars and other animals were killed by *Cakra* and offered as sacrificial portions unto the gods ! It is here that the thousand-rayed Sun, arising, consumeth, out of ire, all those that are wicked and ungrateful among men and the *Asuras*. This is the gate of the three worlds ! This is the path of heaven and of felicity ! This quarter is called *Purva* (East) ! We will go hither, if it pleaseth thee ! I shall always do what is agreeable to him who is my friend ! Tell me, O Gālava, if any other quarter pleaseth thee, for we will then go there. Listen now to what I say of another quarter ! ”

### SECTION CVIII.

“Gadura continued,—In days of yore, Vivaswat, having performed a sacrifice, gave this quarter away as a present (*Dakṣhinā*) unto his preceptor. And it is for this that this region is known by the name of *Dakṣhina* (south). It is here that the *Pitris* of the three worlds have their habitation

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\* These articles of cognate origin are clarified butter, milk, and other things used as libations in sacrifices.—T.

† I. e. the subdivisions of the *Prāṇava*, the mysterious *Mantra* which is the beginning of everything, were first promulgated here. Nilakantha supposes this to refer to the origin of the *Vedas*, the *Upanishads*, and the various branches of the *Crutis* and the *Smiritis*.—T.

And, O Brāhmana, it is said that a class of celestials subsisting upon smoke alone, also live there. Those celestials also that go by the name of *Viṣwedevas* always dwell in this region along with the *Pitris*. Worshipped in sacrifices in all the worlds, they are equal sharers with the *Pitris*.<sup>\*</sup> This quarter is called the second door of Dharma.<sup>†</sup> It is here that the periods allotted to men are calculated in *Trutis* and *Lavas*.<sup>‡</sup> In this region always dwell the celestial *Rishis*, the *Pitriloka Rishis*, and the royal *Rishis*, in great happiness.<sup>§</sup> Here are Religion and Truth! It is here that the acts (of persons) exhibit their fruits. This region, O best of the twice-born, is the goal of the acts of the dead.<sup>§</sup> It is this region, O best of regenerate persons, whither all must repair. And as creatures are all overwhelmed by darkness, they cannot, therefore, come hither in bliss.<sup>¶</sup> Here, O bull among

<sup>\*</sup> The shares of the *Viṣwedevas* are regarded as equal to those of the *Pitris*.—T.

<sup>†</sup> To this day, even among uneducated Hindus, the southern direction is called the "door of Yama." *Repair to the south*—is still a curse that is always in the lips of quarrelsome women.—T.

<sup>‡</sup> Small divisions of time.—T.

<sup>§</sup> The celestial *Rishis* are Nārada and others, born of Brahman's will. The *Pitriloka Rishis* are those among the *Pitris* that are devoted to ascetic austerities. The Royal *Rishis* are persons like Viṣwāmitra (during the first period of his asceticism,) Dwilipa, Bhagiratha, and a thousand others amongst those Kshatriya kings that devoted themselves to rigid asceticism in their last days, having retired from the world.—T.

<sup>§</sup> *Nigadyate* is explained by Nilakantha as *Prakāṣyate* (to which he adds—*Chitrāguptādibhis*, *Chitrāgupta* being the great accountant of Yama keeping a ledger of the good and the bad acts of all). *Avasāyinām* is explained as *Mritānām*. The Burdwan Pundits have made a mess of this *Sloka*.—T.

<sup>¶</sup> The first compound of the second line is made up of *Vritās-stu-anaavodhena*. *Vritās* is evidently an adjective of *sarvas* and not of *dik*. *Anavavodhena* is "by darkness or ignorance." The plain meaning is that as all creatures are (more or less) forgetful of virtue, their journey hither does not prove a happy one. The Burdwan Pundits are again in error by supposing that *Vritās* qualifies *dik*. Nilakantha notices a different reading, which is *Kritvā-tvanavavodhena*. This is not happy.—T.

regenerate persons, are\* many thousands of malevolent Rākshasas in order to be seen by the sinful. Here, O Brāhmana, in the bowers on the breast of *Mandara*† and in the abodes of regenerate *Rishis*, the *Gandharvas* chaunt psalms stealing away both the heart and the intellect.‡ It was here that *Raivata* (a *Daitya*), hearing the *Sāma* hymns sung in a sweet voice, retired to the woods, leaving wife and friends and kingdom. In this region, O Brāhmana, *Manu* and *Yavakrita*'s son together set a limit which *Surya* can never overstep.§ It was here that the illustrious descendant of *Pulastya*, *Rāvana* the king of the *Rākshasas*, undergoing ascetic austerities, solicited (the boon of) immortality from the gods. It was here that (the *Asura*) *Vritra*, in consequence of his wicked conduct, incurred the enmity of *Cakra*. It is in this region that lives of diverse forms all come and are then dissocitated into their five (constituent) elements. It is in this region, O *Gālava*, that men of wicked deeds rot (in tortures). It is here that the river *Vaitarani* flows, filled with the bodies of persons condemned to hell.¶ Arrived here, persons attain to the extremes of happiness and misery. Reaching this region, the sun droppeth sweet waters,‖ and

\* Literally, *created*. The sense, however, is that these are placed there for awakening terror in the breasts of the sinful.—T.

† The mountain that served as a churning staff or pole during the churning of the great ocean.—T.

‡ The word is *Gāthā*. This is explained by Nilakantha to mean songs relating to the *mantras* of the *Sāma Veda*.—T.

§ *Sāvarni* is *Manu* the son of *Sāvarna*. The *Sloka* refers to the southern tropical circle or solstitial line which the sun does not overstep.—T.

¶ *Vaitarani* is the river that every dead spirit is to cross. Those condemned to hell find the waters of this river to be briny and putrid, while those that are virtuous find them to be *Amrita*. The condemned dead are called *Vaitarandās*.—T.

‖ When the sun reaches the sign *Karka* (Cancer) the constellation that is generally ascendant is called *Ādrā*. This is the beginning of the rainy season, and the showers then dropped on the parched earth are regarded as very fruitful.—T.

thence proceeding again to the direction named after *Vaṣiṣtha*, once more droppeth dew.\* It was here that I once obtained ( for food ) a prodigious elephant battling with an enormous tortoise. It was here that the great sage *Chakra-dhanu* took his birth from *Surya*. That divine sage afterwards came to be known by the name of *Kapila*, and it was by him that the (sixty thousand) sons of *Sagara* were afflicted.† It was here that a class of *Brāhmanas* named *Civās*, fully mastering the *Vedas*, became crowned with (ascetic) success. Having studied all the *Vedas* they at last attained to eternal salvation. In this region is the city called *Bhogavati* that is ruled by *Vāsuki*, by the *Nāga* *Takashaka* and also by *Airāvata*. They that have to journey hither (after death) encounter here a thick gloom. And so thick is that gloom that it cannot be penetrated by either the Sun himself or by *Agni*. Worthy of worship as thou art, even thou shalt have to pass this road ! Tell me now, if thou wishest to sojourn towards this direction, Else, listen to an account of the western direction !—”

## SECTION CIX.

“*Gadura* said,—This quarter is the favorite one of king *Varuna* the ruler of the ocean. Indeed, the Lord of the waters had his origin here, and it is hither that his sovereignty lieth. And since it is here that towards the day's end (*Paçchāt*) the sun dismisseth his rays that this quarter, O best of the twice-born ones, is called the west (*Paçchima*) ! For ruling over all aquatic creatures and for the protection of the waters themselves the illustrious and divine *Kaçyapa* installed *Varuna* here (as the king of this region) ! Quaffing all the six juices of *Varuna*, the moon, the dispeller of darkness, be-

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\* For *Vāṣiṣthim* some texts read *Dhānīṣthim*. The meaning would remain unaltered, only the latter word would signify “the direction called after *Kuvera* the lord of treasures.” In either case it would be the North that would be indicated.—T.

† A glance of the *Rishī* reduced the multitudinous progeny of *Sagara* into ashes.—T.

cometh young again in the beginning of the lighted fortnight. It was in this quarter, O Brāhmana, that the *Daityas* were routed and bound fast by the Wind-god. And afflicted by a mighty tempest and breathing hard (as they fled), they at last laid themselves down in this region to sleep (the slumber that knows no waking). Hither is that mountain called *Asta* which is the cause of the evening twilight and which (daily) receiveth the Sun lovingly turning towards it. It is from this quarter that both Night and Sleep, issuing out at the close of day, spread themselves as if for robbing all living creatures of half their allotted periods of life. It was here that Cakra, beholding (his step-mother) the goddess Diti lying asleep in a state of pregnancy, cut off the fœtus (into fortynine parts), whence sprang the (forty nine) *Māruts*. It is towards this direction that the roots of Himavat stretch towards the eternal Mandara (sunk in the ocean). By journeying for even a thousand years one cannot attain to the end of those roots.\* It is in this region that Suravi (the mother of cows), repairing to the shores of the extensive lake adorned with golden lotuses, poureth forth her milk. Here in the midst of the ocean is seen the headless trunk of the illustrious Swarbhānu (Rāhu) who is always bent upon devouring both the sun and the moon.† Here is heard the loud chaunting of the *Vedas* by Suvarnaçiras who is invisible and of immeasurable energy and whose hair is eternally green.‡ It is in this region that the daughter of the *Muni* Harimedhas

\* There is a difficulty in this *Sloka* about the word *Cāçwatam* meaning "eternal." Does it qualify *Mandaram*, or is it an adverb qualifying *Yāti*? The sense, I think, would not vary much if *Cāçwatam* is parsed either way. What the poet means by saying that the end of the roots cannot be attained by going on and on for even a thousand years is that the depth of the ocean is immeasurable. *Vide* the description of the ocean given in the beginning of the *Adi Parva*.—T.

† The head of Rāhu, which in consequence of the *Amrita* it drank is immortal, seeks to devour the sun and the moon. These attempts, in Hindoo fiction, are supposed to produce the eclipses.—T.

‡ *I. e.* who is endued with eternal youth, the marks of old age never being noticeable in him.—T.

remained transfixed in the welkin in consequence of Surya's injunction couched in the words—*Stop, stop!* Here, O Gālava, wind, and fire, and earth, and water, are all free, both day and night, from their painful sensations. It is from this region that the sun's course begins to deviate from the straight path, and it is in this direction that all the luminous bodies (the constellations) enter the solar spere. And having moved for twenty eight nights with the sun, they come out of the sun's course to move in accompaniment with the moon. It is in this region that the rivers which always feed the ocean have their sources. Here, in the abode of Varuna, are the waters of the three worlds. In this region is situate the abode of Ananta the prince of snakes. And here is the unrivalled abode also of Vishnu who is without beginning and without end.\* In this region is also situate the abode of Pavana, the friend of Agni. And here too is the abode of the great *Rishi* Kaçyapa† the son of *Marichi*. The western quarter is thus narrated to thee in course of telling thee of the different points. Tell me now, O Gālava, towards which side, O best of regenerate persons, shall we go!—”

## SECTION CX.

“Gadura said,—O Brāhmana, since this quarter saveth from sin, and since one attaineth to salvation here, it is for this saving• (*Uttarana*) power that it is called the North (*Uttara*). And, O Gālava, because the abode of all the treasures of the north streches in a line towards the east and the west, therefore is the north sometimes called the central

\* Literally, “of the unborn and undying Vishnu.”—T.

† It is popularly supposed that the Caspian lake is none else than the *Kaçyapiya Hrad* of the *Purānas*, on whose shores the great Kaçyapa is said to have lived and won ascetic success. That lake *Baukāl*, towards its east, was called *Indradyumna Sarā* seems to me to be pretty certain. In the description given of Pāndu's progress and of the *Altai* chain, called in the *Mahābhārata*, the *Cataçringa* mountain, we have a true description of the trans-Himalyan tracts.—T.

region (*madhyama*). And, O bull among the twice-born, in this region that is superior to all, none can live that is un-ami-able, or of unbridled passions, or unrighteous! Hither in the asylum known by the name of *Vadari* eternally dwell Krishna who is Nārāyana's self, and Jishnu that most exalted of all male beings, and Brāhman (the Creator)! Hither on the breast of Himavat always dwelleth Maheçwara endued with the effulgence of the fire that blazeth up at the end of the *Yuga*. As *Purusha* he sporteth here with *Prakriti* (the universal mother). Except by Nara and Nārāyana, he is incapable of being seen by the diverse classes of *Munis*, the gods with Vāsava at their head, the *Gandharvas*, the *Yakshas*, and the *Siddhas*. Though invested with *Māyā*, him the eternal Vishnu alone of a thousand heads and thousand legs can behold! It was in this region that Chandramas (the moon) was installed in the sovereignty of the entire regenerate order. It was in this region, O thou foremost of all acquainted with *Brahma*, that Mahādeva first receiving her on his head afterwards gave (the sacred stream) Gangā falling from the heavens, to the world of men! It was here that the Goddess (Umā) underwent her ascetic austerities from desire of obtaining Maheçwara (as her lord)! It was in this region that Kāma, the wrath (of Civa), Himavat, and Umā, all together shone brilliantly.\* It was here, on the breast of Kailāsa, O Gālava, that Kuvera was installed in the sovereignty of the *Rākshasas*, the *Yakshas*, and the *Gandharvas*. It is in this region that (Kuvera's gardens called) *Chaitraratha* lie, and it is here that the asylum of (the *Munis* called the) *Vai-khānasas* is situate. It is here, O bull among the twice-born, that (the celestial stream called) *Mandākinī*, and (the mountain) *Mandara* are to be seen. It is here that the gardens called *Saugandhi-kānana* are always guarded by the *Rākshasas*. Here are many plains covered with grassy verdure, as also the plantain forest, and those celestial trees (called the) *Santānakas*. It is in this region, O Gālava;

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\* *Vide* the story as given in the *Kālika Purana*, or by Kālidāsa in his "Birth of the War Gōd."—T.

that the *Siddhas* with souls ever under control and always sporting at will, have their fit abodes abounding with every object of enjoyment. It is here that the seven *Rishis* with Arundhati may be seen. It is here that the constellation *Swāti* is to be seen, and it is here that it first rises to the view. It is in this region that the Grandsire (*Brahman*) dwelleth in the vicinity of *Yagna* (sacrifice embodied). It is in this quarter that the sun, the moon, and the other luminaries are seen to revolve regularly. It is in this region, O foremost of Brāhmanas, that those illustrious and truth-speaking *Munis* called by the name of *Dhāmā*, guard the source of the Ganges.\* The origin and physical features and ascetic penances of these *Munis* are not known at all. The thousand dishes they use (for serving the food offered in hospitality) and the edibles also they create at will, are all a mystery. The man, O Gālava, that passeth beyond the point guarded by these *Munis*, is certain, O foremost of Brāhmanas, to meet with destruction. None else, O bull among Brāhmanas, save the divine Nārāyana, and the eternal Nara called also Jishnu, succeeded in passing beyond the point so guarded. It is in this region that the mountains of Kailāsa lie, the abode of *Ailavila* (Kuvera). It was here that the ten *Apsarās* known by the name of *Vidyutprabhā* had their origin. In covering, O Brāhmana, the three worlds with three steps (in the sacrifice of Vali the *Asura* king), Vishnu had covered this whole northern region; and, accordingly, there is a spot here called *Vishnupada*. And it is so called after the footprint of Vishnu caused on that occasion. Here, in this quarter, at a place called Uçiravija, by the side of the golden lake, king Marutta performed, O foremost of Brāhmanas, a sacrifice! It is here that the brilliant and shining gold mines of Hima-

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\* The source of the Ganges is called *Gangādwāra*, and sometimes, *Gāyantikā*. It is inaccessible, and ordinary men are believed to be incapable of enduring the extreme cold of this region. It seems that this spot was formerly guarded by a class of *Munis* who always warned away pilgrims desirous, from ignorance, of reaching it. These *Munis* were very like the monks of St Bernard.—†.



vat exhibited themselves to the illustrious and regenerate *Rishi* Jimuta. And Jimuta gave away the whole of that wealth to the Brāhmanas. And having given it away, that great *Rishi* solicited them to call it after his own name. And hence that wealth is known by the name of the *Jaimuta* gold. Here, in this region, O bull among Brāhmanas, the Regents of the worlds, O Gālava, every morning and evening, proclaim,—*What business of what person shall we do?* It is for these, O foremost of Brāhmanas, and other incidents, that the Northern is superior to all quarters! And because this region is superior (*Uttara*) to all, therefore is it called the north (*Uttara*). The four regions have thus, O sire, been, one after another, described to thee in detail! Towards which quarter then dost thou desire to go? I am ready, O foremost of Brāhmanas, to show thee all the quarters of the earth!—”

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#### SECTION CXI.

“Gālava said,—O Garūtman, O slayer of foremost snakes, O thou of beautiful feathers, O son of Vinatā, carry me, O Tārkhya, to the East where the two eyes of Dharma are first opened! O take me to that East which thou hast first described, and whither, thou hast said, the gods are always present! Thou hast said that thither both truth and virtue reside. I desire to meet all the gods. Therefore, O younger brother of Aruna, take me thither, so that I may behold the gods!—”

“Nārada continued,—Thus addressed, the son of Vinatā replied unto that Brāhmana, saying,—Mount thou on my back!—And thereupon the *Muni* Gālava rode on the back of Gadura. And Gālava said,—Thy beauty, O devourer of snakes, as thou proceedest, seemeth to be like that of the Sun himself in the morning, that maker of the day endued with a thousand rays! And, O ranger of the skies, thy speed is so great that the very trees, broken by the storm caused by the flapping of thy wings, seem to pursue thee in thy course! Thou seemest, O tenant of the welkin, to drag by the storm caused by thy wings, the very Earth with all the waters of her oceans, and with all her mountains, woods, and

forests! Indeed, the tempest caused by the motion of thy wings seems to continually raise into mid air the waters of the sea with all their fishes and snakes and crocodiles. I see fishes possessed of similar faces, and *Timis*, and *Timingilas*, and snakes endued with human faces, all crushed (by the tempest raised by thy wings)! My ears are deafened by the roar of the deep! So stunned am I that I can neither hear nor see anything! Indeed, I have forgotten my own purpose! Slacken thy speed, O ranger of the sky, remembering the risk to a Brāhmana's life! O sire, neither the sun, nor the cardinal points, nor the welkin itself, is any longer perceptible to me! I see only a thick gloom around me. Thy body is no longer visible to me! I see only thy two eyes, O oviparous being, resembling two radiant gems! I cannot see either thy body or my own! At every step I behold the sparks of fire emitted from thy frame! Stop without delay these sparks of fire and extinguish the dazzling radiance of thy eyes! O son of Vinatā, slacken this exceeding speed of thy course! O devourer of snakes, I have no business to go with thee! Desist, O blessed one, I am unable to bear this speed of thine! I have promised to give my preceptor eight-hundred white steeds of lunar effulgence, each having one ear black in hue! I see no way, O oviparous being, of fulfilling my pledge! There is but one way that I can see, and that is to lay down my own life! I have no wealth of my own, nor any wealthy friend, nor can wealth, however immense, procure the accomplishment of my object!—'

"Nārāda continued,—'Unto Gālava uttering these and many other words of abject entreaty and sorrow, the son of Vinatā, without slackening his speed, laughingly replied, saying,—Thou hast little wisdom, O regenerate *Rishi*, since thou wishest to put an end to thy own life! Death can never be brought about by one's own efforts. Indeed, Death is God himself! Why didst thou not, before this, inform me (of thy purpose)?'

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\* It seems that the Burdwan Pundits have misunderstood this *Sloka*. They seem to hold that Gadurā is referring to Gālava's *not having expressed his fears about the journey* beforehand. There can be little doubt, however, that Gadura alludes to his friend's promise about the steeds.—T.

There are excellent means by which all this may be accomplished ! Here is this mountain called Rishabha on the sea side. Resting here for sometime and refreshing ourselves with food, I will, O Gālava, return !—”

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## SECTION CXII.

“Nārada said,—‘Alighting then on the peak of the Rishabha, the Brāhmana and the bird beheld a Brāhmana lady of the name of Cāndili engaged there in ascetic penances. And Gadura and Gālava both saluted her by bending their heads, and worshipped her.\* And thereupon the lady enquired after their welfare and gave them seats. And having taken their seats, both of them took the cooked food the lady offered them, after having first dedicated it to the gods with *Mantras*. And having taken that food, they laid themselves down on the ground and fell into a profound sleep. And Gadura from desire of leaving that place, upon awaking, found that his wings had fallen off. Indeed, he had become like a ball of flesh, with only his head and legs. And beholding him come to that plight, Gālava sorrowfully enquired, saying,—What is this condition that has overtaken thee as the consequence of thy sojourn here ? Alas, how long shall we have to reside here ? Hadst thou harboured any evil and sinful thought in thy mind ! It cannot, I am sure, be any trivial sin of which thou hast been guilty !—Thus addressed, Gadura replied unto the Brāhmana, saying,—Indeed, O regerate one, I entertained the thought of carrying away this lady crowned with ascetic success from this spot to where the Creator himself, the divine Mahādeva, the eternal Vishnu, and both Virtue and Sacrifice personified, live together, for (as I thought) this lady should live there ! I shall now, from desire of doing myself good,

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\* Here also the Bengalee translators have fallen into an error. They seem to imagine that *Abhivādyā* refers to *Suparna*, while *Abhipatyā* to *Gālava*. The true construction is that both participles refer to *Suparna* and *Gālava*. There is no reason why Gadura should only *salute* and *Gālava*, *without saluting*, only worship the lady.—T.

prostrate myself before this holy lady, and pray unto her, saying,—*With a heart full of pity I had, indeed, entertained such a thought ! Whether I acted rightly or wrongly, even this was the wish, evidently against thy own, that was cherished by me from my respect for thee ! It behoveth thee, therefore, to grant me forgiveness, from the nobility of thy heart !*—That lady thereupon became gratified with that prince of birds and that bull of Brāhmanas. And addressing Gadura, she said,—Fear not, O thou of beautiful feathers ! Resume thy wings, and cast off thy fears ! I was contemned by thee, but know that I do not pardon contempt ! That sinful being who would entertain contempt for me, would speedily fall away from all blissful regions ! Without a single inauspicious indication about me, and perfectly blameless as I am, I have, in consequence of the purity of my conduct, attained to high (ascetic) success !\*—Purity of conduct beareth virtue as its fruit. Purity of conduct beareth wealth as its fruit. It is purity of conduct that bringeth on prosperity. And it is purity of conduct that driveth away all inauspicious indications ! Go thou, O blessed prince of birds, whithersoever thou wishest, from this place ! Never entertain contempt for me, and take care that thou dost not contemn women that may even be truly blameable ! Thou shalt again be, as before, invested with both strength and energy :—(At these words of that lady) Gadura had his wings again, and they became even stronger than before. And then with Cāndili's leave, Gadura (with Gālava on his back) took his departure. But they failed to

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\* Some texts, notably the Burdwan one, read *Lakshanais* and *Ninditais* for '*Alakshanais*' and '*Aninditais* ! The unpronounced short *a*, never interfering with the metre, is very often an element of great ambiguity in Sanskrit poetry. The whole discussion between Pundits Igwarashandra Vidyasāgar and Tārānāth Trakavāchaspati, regarding the competence of a Brāhmana to take more than one wife of the same order, turns entirely on the presence or absence of this short *a* in a *Sloka* of Manu. In the present instance, however, it is not difficult to determine that the short *a* does *not* occur, for the meaning the Burdwan Pundits give is very farfetched and is not consistent with the speech of the lady.—T.

find the kind of steeds they were in search of. And it so happened that Viçwāmitra met Gālava on the way. And thereupon that foremost of speakers addressed Gālava in the presence of Vinatā's son and said,—O regenerate one, the time is already come when thou shouldst give me the wealth thou hadst promised me of thy own accord! I do not know what thou mayst think! I have waited so long, I will wait for some time more! Seek thou the way by which thou mayst succeed (in the matter of thy promise)!—Hearing these words, Gadurā addressed the cheerless Gālava who was overwhelmed with sorrow, saying,—What Viçwāmitra said unto thee before hath now been repeated in my presence! Come, therefore, O best of Brāhmanas, we will, O Gālava, deliberate on the matter! Without giving thy preceptor the whole of the wealth (promised by thee), thou canst not even sit down!—'

### SECTION CXIII.

“Nārada said,—Gadurā then, that foremost of winged beings, addressed the cheerless Gālava and said,—Because it is created by Agni in the bowels of the earth and augmented by Vāyu, and because also the earth itself is said to be *Hiranmaya*, therefore is wealth called *Hiranya*.\* And because wealth supports the world and sustains life, therefore is it called *Dhana*.† It is for serving these ends that *Dhana* (wealth) exists from the beginning in the three worlds. On that Friday when either of the two constellations—the *Purvabhādra* or the *Uttarabhādra*—is ascendant, Agni creating

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\* Agni the fire god, is sometimes called *Hiranyaretas*. Wealth (gold, silver, &c), is popularly supposed to be the creation of Agni or *Hiranyaretas*. It is augmented by Vāyu the Wind god, because he, as the friend of Agni, is regarded to be always present where his friend is. The Earth again is called *Hiranmayam*. It is for these reasons that wealth is called *Hiranya*. It is needless to say that this etymology is very fanciful. The truth is that because wealth is called *Hiranya* therefore the Earth is said to be *Hiranmaya*, and Agni, its creator, is called *Hiranyaretas*.—T.

† This etymology also is of a piece with the above.—T.

wealth by a fiat of his will, bestoweth it on mankind for the increase of Kuvera's stock.\* The wealth (that is embowelled in the Earth) is guarded by (the deities called) the *Ajuikapāts* and the *Ahivradnas*,† and also by Kuvera. Exceedingly difficult of attainment, that wealth, therefore, O bull among Brāhmanas, is rarely attained. Without wealth there is no chance of thy acquisition of the (promised) steeds. Beg thou, therefore, of some king born in the race of some royal sage, who may, without oppressing his subjects, crown our suit with success! There is a king born in the Lunar race, that is my friend. We will go to him, for he, amongst all on Earth, hath great wealth! That royal sage is known by the name of Yayāti, and he is the son of Nahusha. His prowess is incapable of being baffled. Solicited by thee in person, and urged by me, he will give (what we seek), for he hath immense wealth, equal unto what belongeth to Kuvera the lord of treasures! Even thus, by accepting a gift, O learned one, pay off thy debt to thy preceptor!—Talking thus and thus thinking upon what was best (to be done), Gadura and Gālava together went to king Yayāti who was then in his capital called Pratisthāna. The king received them hospitably, and gave them excellent *Argha* and water to wash their feet. And the king then asked them the cause of their advent. And thereupon Gadura answered, saying,—O son of Nahusha,

\* This is a very difficult *Sloka*. I have adopted the explanation that Nilakantha gives. *Proshthapadubhyām* is in an instrumental dual. The first *Cukre* (locative) is "on Friday." *Dhanapatau* is explained as *Kuverasya Vriddhartham*. I have accordingly rendered it "for the increase of Kuvera's stock," although literally it should be "for Kuvera" or "for Kuvera's increase." The second *Cukra* is *Anala* or *Agni* as all lexicons give. *Chittārjūtam* is literally "caused by the mind," hence, "created by a fit of the will." The fact seems to be that formerly, persons desirous of obtaining wealth propitiated Agni on such Fridays on which the two constellations of *Bhadra* were ascendant. It was believed that Agni would then point out the place underneath which wealth lay embowelled.—T.

† These are respectively the presiding deities of the two constellations already mentioned.—T.

this ocean of asceticism, called Gālava, is my friend ! He had been, O monarch, a disciple of Viçwāmītra for many thousand years. This holy Brāhmana, when commanded by Viçwāmītra (to go away whithersoever he chose), addressed his preceptor at that time, saying,—*I desire to give something as preceptor's fee !*—Knowing this one's resources to be poor, Viçwāmītra did not ask for anything. But when he was repeatedly addressed by this Brāhmana on the subject of the tutorial fee, the preceptor, under a slight accession of wrath, said,—Give me eight hundred white steeds of good pedigree and lunar radiance, and each having one ear black in hue ! If, O Gālava, thou desirest to give anything to thy preceptor, let this then be given !—It was thus that Vaiçwāmītra endued with wealth of asceticism said unto him in anger. And this bull among Brāhmanas is on that account burning with great grief. Unable to fulfil that command (of his preceptor), he hath now come to take thy shelter ! O tiger among men, accepting this as alms from thee, and filled once more with cheerfulness, he will, after paying his preceptor's debt, devote himself to severe ascetic penances ! A royal *Rishi* as thou art, and, therefore, endued with wealth of asceticism of thy own, this Brāhmana, by giving thee a portion of his wealth of asceticism, will make thee richer in wealth of that kind ! As many hairs, O lord of men, as there are on a horse's body, so may regions of bliss, O ruler of Earth, be attained by him that giveth away a horse in gift ! This one is as fit to accept a gift as thou art to make a gift. Let, therefore, thy gift (in this instance) be like milk deposited in a conch shell !\*—”

\* The meaning of this favorite simile of Sanskrit poets for illustrating the fitness of both donor and donee is this : milk is white and pure ; if deposited in a conch shell, the vessel being equally white and pure, is worthy of such use.—T.

## SECTION CXIV.

"Nārada said,—Thus addressed by Suparna in excellent words fraught with truth, that performer of a thousand sacrifices, that foremost of givers, that liberal ruler of all the Kācis, the lord Yayāti, revolving those words in his mind and reflecting on them coolly, and seeing before him his dear friend Tārکشya and that bull among Brāhmanas, Gālava, and regarding the alms sought as an indication, highly praise-worthy, of (Gālava's) ascetic merit, and in view particularly of the fact that those two came to him having passed over all the kings of the Solar race, said,—Blessed is my life today, and the race also in which I am born hath, indeed, been blessed today! This very province also of mine hath equally been blessed by thee, O sinless Tārکشya!\* There is one thing, however, O friend, that I desire to say unto thee, and that is, I am not so rich now as thou thinkest I was, for my wealth hath suffered a great diminution! I cannot, however, O ranger of the skies, make thy advent here a fruitless one. Nor can I venture to frustrate the hopes entertained by this regenerate *Rishi*! I shall, therefore, give him that which will accomplish his purpose! If one having come for alms, returneth disappointed, he may consume the (host's) race! O son of Vinatā, it is said that there is no act more sinful than that of saying—*I have nothing*—and thus destroying the hope of one that cometh, saying,—*Give*! The disappointed man whose hopes have been killed and object not accomplished, can destroy the sons and grandsons of the person that faileth to do him good. Therefore, O Gālava, take thou this daughter of mine, this perpetuator of four families!† In beauty she resembleth a daughter of the celestials. She is

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\* *Saphatam* is lit., "fruitful," and *tārītam* is "saved." The sense, however, is that of "blessed."—T.

† These four families are her father's, her mother's, her husband's and her husband's mother's.—T.



capable of promoting every virtue. Indeed, owing to her beauty, she is always solicited (at my hands) by gods and men and *Asuras* ! Let alone twice four hundred steeds each with a black ear, the kings of the earth will give away their whole kingdoms as her dower ! Take thou, therefore, this daughter of mine named Mādhavi ! My sole desire is that I may have a daughter's-son by her !—Accepting that daughter in gift, Gālava then, with Gadura, went away, saying,—*We will again see thee* ! And they took that maiden with them. And Gālava's oviparous friend addressed him, saying,—The means have at last been obtained whereby the steeds may be earned !—And saying this, Gadura went away to his own abode, having obtained Gālava's permission. And after the prince of birds had gone, Gālava, with that maiden in his company, began to think of going to some one among the kings who would be able to give a (fit) dower for the maiden. And he first thought of that best of kings, Haryyaçwa of Ikshāku's race, who ruled at Ayodhyā, was endued with great energy possessed of a large army consisting of four kinds of forces, had a well-filled treasury and abundance of corn, and who was dearly loved by his subjects, and who loved the Brāhmanas well. Desirous of offspring, he was living in quiet and peace, and engaged in excellent austerities. And the Brāhmana Gālava, repairing unto Haryyaçwa, said,—This maiden, O king of kings, will increase the family of her husband by bringing forth offspring ! Accept her from me, O Haryyaçwa, as thy wife, by giving me a dower ! I will tell thee what dower thou shalt have to give. Hearing it, settle what thou shalt do !—”

#### SECTION CXV.

“Nārada said,—‘That best of monarchs, king Haryyaçwa, after reflecting for a long while and breathing a long and hot sigh about the birth of a son, at last said,—Those six limbs that ought to be high are high in this maiden. Those seven again that ought to be slender are slender in her. Those three again which ought to be deep are deep in her. And

lastly, those five that ought to be red are red in her.\* It seems that she is worth being looked at by even the gods and the *Asuras*, and accomplished in all the arts and sciences.† Possessed of all auspicious indications, she will certainly bring forth many children. She is even capable of bringing forth a son who may become an emperor. Having regard to my wealth, tell me, O foremost of Brāhmanas, what should be her dower!—Gālava said,—Give me eight hundred steeds, born in a good country, of lunar whiteness, and each with one ear black in hue. This auspicious and large-eyed maiden will then become the mother of thy sons like the fire-stick becoming the genetrix of fire!—

“Nārada continued,—Hearing these words, that royal sage, king Haryyaçwa, filled with sorrow but blinded by lust, addressed Gālava, that foremost of *Rishis*, saying,—I have only two hundred steeds about me of the kind wanted by thee, although of other kinds, all worthy of sacrifice, I have many thousands moving about (in my dominions!) O Gālava, I desire to beget only one son upon this damsel. Kindly grant this request of mine!—Hearing these words of the king, that damsel said unto Gālava,—A reciter of *Brahma* granted me a boon that I would, after each delivery, be a maiden again. Give me away, therefore, to this king, accepting his excellent steeds.

\* The limbs that should be “prominent” or “elevated” in order to constitute an indication of beauty or auspiciousness are variously mentioned. The general opinion seems to be that these six only, *viz*, the back of each palm, the two *dorsā*, and the two bosoms should be elevated. Another opinion would seem to indicate that the two bosoms, the two hips, and the two eyes should be so. The seven that should be delicate or slender are unanimously mentioned as the skin, the hair, the teeth, the fingers of the hand, the fingers of the feet, the waist, and the neck. The three that should be deep are the navel, the voice, and the understanding. The five that should be red are the two palms, the two outer corners of the eyes, the tongue, the nether and the upper lips, and the palate. These five also, are variously given.—T.

† *Vahurdevīsurālōkā*—worthy of being looked at by gods and *Asuras*. *Vahugandhīrvadārçanā*—accomplished in all the arts and sciences of the *Gandharvas*, such as singing, dancing, &c.—T.

In this way full eight hundred steeds may be obtained by thee from four kings in succession, and I also may have four sons. Collect thou the wealth intended for thy preceptor, in this way! Even this is what I think. It depends, however, on thee, O Brāhmana, as to how thou shouldst act!—Thus addressed by that maiden, the *Muni* Gālava said these words unto king Haryyaçwa,—O Haryyaçwa, O best of men, accept this damsel for a fourth part of the dower that I have settled, and beget only one son upon her!—Taking then that maiden and worshipping Gālava, the king in due time and place had by her a son of the kind wished for. And the son so born came to be called by the name of Vasumanas. Richer than all the wealthy kings of the earth, and resembling one of the Vasus themselves, he became a king and giver of great wealth.

“After some time, the intelligent Gālava came back and, approaching the delighted Haryyaçwa, said unto him, —Thou hast, O king, obtained a son! Indeed, this child is like the Sun himself in splendour! The time hath come, O foremost of men, for me to go to some other king for alms!—Hearing these words, Haryyaçawa who was ever truthful in speech and steady in acts of manliness, and remembering that the balance of six hundred steeds could not be made up by him, gave Mādhavi back to Gālava. And Mādhavi also, abandoning that blazing kingly prosperity, and once more becoming a maiden, followed the footsteps of Gālava. And Gālava too, saying—Let the steeds remain with thee!—then went, accompanied by the maiden, to king Divodāsa.”

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#### SECTION. CXVI.

“Nārada said,—‘Gālava then, addressing Mādhavi, said,—The ruler of the Kāçis is an illustrious king known by the name of Divodāsa. He is the son of Bhimasena, is endued with great prowess, and is a mighty sovereign. O blessed maiden, we are now going to him! Follow me slowly and grieve not. That ruler of men is virtuous and devoted to truth and hath his passions under control!—’

“Nārada continued,—‘When the *Muni* came before that

king, he was received with due hospitality by the latter. Gālava then began to urge the monarch for begetting a child. Thus addressed, Divodāsa said,—I heard of all this before. Thou needst not speak much, O Brāhmana ! I may tell thee, O best of Brāhmanas, that as soon as I heard of this matter, my heart was set upon it. This also is a mark of great honor to me that passing over all other kings thou hast come to me ! Without doubt, thy object will be gained. In the matter of the steeds, O Gālava, my wealth is like that of king Haryyaçwa. I shall, therefore, beget only one royal son upon this maiden !—Hearing these words, that best of Brāhmanas gave that damsel unto the king, and the king thereupon duly wedded her. And the royal sage then sported with her as Surya with Prabhāvatī, Agni with Swāhā, Vāsava with Cachi, Chandra with Rohini, Yama with Urmilā,\* Varuna with Gauri, Kuvera with Riddhi, Nārāyaṇa with Lakṣmī, Sāgara with Jāhnavī,† Rudra with Rudrānī, the Grandsire with Saraswatī, Vaçishtha's son Caktri with Adriçyanti, Vaçishtha with Arundhati ( called also Akṣhamālā ), Chyavana with Sukanya, Pulastya with Sandhyā, Agastya with the princess of Vidarbha (Lopāmudrā), Satyavat with Sāvitrī, Bhrigu with Pulomā Kaçyapa with Aditi, Richika's son (Jamadagni) with Renukā, Kuçika's son (Viçwāmītra) with Haimavati, Vrihaspati with Tārā, Cukra with Cataparvā, Bhūmipati with Bhūmī, Pururavas with Urvaçī, Richika with Satyvati, Manu with Saraswatī, Dushmanta with Cakuntalā, the eternal Dharma with Dhriti, Nala with Damayanti, Nārada with Satyavati, Jaratkāru with Jaratkāru, Pulastya with Pratichyā, Urnāyus with Menakā, Tumvuru with Rambhā, Vāsuki with Cataçirshā, Dhananjaya with Kamāri, Rāma with the princess of Videha (Sitā), or Janārdhana with Rukmini. And unto king Divodāsa thus sporting with and taking delight in her, Mādhavi bore a son

\* Some texts read *Dhumornā* for *Wunita*.—T.

† *Sāgura* is the Ocean personified, and *Jāhnavī* is another name for the river Gangā or Ganges. The sacred river is so called because of the *Rishi* Jahnu having once drunk her up and let her out again through his knee.—T.

named Pratarddana. And after she had borne him a son, the holy Gālava come to Divodāsa at the appointed time, and said unto him,—Let the maiden come with me, and let the steeds also (thou art to give me) remain with thee, for I desire to go elsewhere, O ruler of earth, for dower !—Thus addressed, the virtuous king Divodāsa, who was devoted to truth, thereupon gave back the maiden to Gālava at the appointed time ! ”

### SECTION CXVII.

“Nārada said,—The illustrious Mādhavi, faithful to her promise, abandoning that prosperity and once more becoming a maiden, followed the footsteps of the Brāhmana Gālava. And Gālava whose heart was set upon the accomplishment of his own business, reflecting (upon what he should do next) then went to the city of the Bhojas for waiting upon king Uçinara. And arrived before that king of unbaffled prowess, Gālava addressed him, saying,—This maiden will bear thee two royal sons ! And, O king, begetting upon her two sons equal unto the Sun and the Moon, thou mayst attain all thy objects both here and hereafter ! As her dower, however, O thou that art conversant with every duty, thou shalt have to give me four hundred steeds of lunar splendour, each having one ear black of hue ! This effort of mine (for obtaining the steeds) is only on account of my preceptor, otherwise I myself have nothing to do with them ! If thou art able (to accept my terms), do as I bid thee without any hesitation ! O royal sage, thou art now childless ! Beget, O king, a couple of children ! With offspring (so begot) as a raft, save thy *Pitris* and thyself also ! O royal sage, he that hath fruit in the shape of offspring to enjoy, never falleth from heaven ! Nor hath such a person to go to that frightful hell whither the childless are destined to go !—Hearing these and other words of Gālava, king Uçinara replied unto him, saying,—I have heard what thou, O Gālava, hast said ! My heart also is inclined (to do thy bidding) ! The Supreme Ordainer, however, is all-powerful ! I have only two hundred steeds of the kind indicated by thee, O best of Brāhmanas ! Of other kinds, I

have many thousands moving about (in my dominions)! I will, O Gālava, beget only one son upon her, by treading the path that hath been trod by others (such as Haryyaçwa and Divodāsa)! I will act after their manner in the matter of the dower, O best of Brāhmanas! My wealth exists for only my subjects residing in the city and the country, and not for my own comforts and enjoyment! That king, O virtuous one, who giveth away for his own pleasure the wealth that belongeth to others, can never earn virtue or fame! Let this maiden endued with the radiance of a celestial girl be presented to me! I will accept her for begetting only one child!—Hearing these and many other words that Uçinara spoke, that best of Brāhmanas, Gālava, then applauded the monarch and gave him the maiden. And making Uçinara accept that damsel, Gālava went into the woods. And like a righteous man enjoying the prosperity (won by his deeds), Uçinara began to sport with and enjoy that damsel in valleys and dales of mountains, by fountains and falls of rivers, in mansions, delightful chambers, variegated gardens, forests and woods, agreeable places, and terraces of houses. And in due time was born unto him a son of the splendour of the morning sun, who afterwards became an excellent king celebrated by the name Civi. And after the birth of that son, the Brāhmana Gālava came to Uçinara, and taking back from him the maiden, went, O king, to see the son of Vinatā.’ ”

### SECTION CXVIII.

“Nārada said,—‘Seeing Gālava, Vinatā’s son smilingly addressed him, saying,—By good luck it is, O Brāhmana, that I behold thee successful :—Gālava, however, hearing the words spoken by Gadura informed him that a fourth part of the task was still unfinished. Gadura then, that foremost of all speakers, said unto Gālava,—Do not make any endeavour (to obtain the remaining two hundred), for it will not succeed. In days of yore, Richika sought at Kānyakuvja Gādhi’s daughter Satyvati for making her his wife. Thereupon Gādhi, O Gālava, addressing the *Rishi*, said,—O holy one, let

a thousand steeds of lunar brightness, each with one ear black of hue, be presented to me!—Thus requested, Richika said, —So be it!—And then wending his way to the great mart of steeds (*Açwa-tirtha*) in Varuna's abode, the *Rishi* obtained what he sought and gave them unto the king. Performing a sacrifice then of the name of *Pundarika*, that monarch gave away those steeds (as *Dakshinā*) unto the Brāhmanas. The three kings (to whom thou hadst applied) had purchased those horses from the Brāhmanas, each to the number of two hundred. The remaining four hundred, O best of Brāhmanas, while being transported over the river, were taken by the *Vitastā*.\* Therefore, O Gālava, thou canst never have that which is not to be had! Do thou then, O virtuous one, present unto Viçwāmitra this maiden as an equivalent for two hundred steeds, along with the six hundred (thou hast already obtained)! Thou wilt then, O best of Brāhmanas, be freed from thy grief and crowned with success!—Gālava then, saying —*So be it*,—and taking with him both the maiden and the steeds, went with Gadura in his company unto Viçwāmitra. And arrived in his presence, Gālava said,—Here are six hundred steeds of the kind demanded by thee! And this maiden is offered (as an equivalent) for the remaining two hundred! Let all these be accepted by thee! Upon this maiden have been begotten three virtuous sons by three royal sages! Let a fourth, foremost of all, be begotten upon her by thee! And thus let the number of steeds, eight hundred, be regarded by thee as full, and let me also, freed from thy debt, go and practise ascetic penances as I list!—Viçwāmitra then, beholding Gālava in the company of the bird, and that highly beautiful maiden, said,—Why, O Gālava, didst thou not give me this maiden before? Four sons then, sanctifiers of my race, would all have been mine alone! I accept this maiden of thine for begetting upon her one son! As regards the steeds,

\* The latter half of this *Sloka* is variously read. The correct reading, I apprehend, is *Niyamānāni Santāre kṛitānyāsan Vitastāyā i. e.*, “while transported across, were taken (down) by the (river) *Vitastā*”—the latter being one of the five rivers of the Punjab.—T.

let them graze in my asylum!—Saying this, Viçwāmitra of great effulgence began to pass his time happily with her. And Mādhavi bore him a son of the name of Ashtaka. And as soon as that son was born, the great *Muni* Viçwāmitra addressed him to both virtue and profit,\* and gave him those (six hundred) steeds. Ashtaka then went to a city bright as the city of Soma. And Kuçika's son (Viçwāmitra) also, having made over the damsel to his disciple, himself went into the woods. And Gālava also, with (his friend) Suparna, having (in this way) succeeded in giving (his preceptor) the fee he had demanded, with a cheerful heart addressed that maiden and said,—Thou hast borne a son who is exceedingly charitable, and another who is exceedingly brave, and a third who is devoted to truth and righteousness, and yet another who is a performer of great sacrifices! O beautiful maiden, thou hast, by these sons, saved not only thy father, but four kings and myself also! Go now, O thou of slender waist!—Saying this, Gālava dismissed Gadura that devourer of snakes, and returning the maiden unto her father, went into the woods.’”

### SECTION CXIX.

“Nārada said,—‘King Yayāti then, desirous again of disposing of his daughter in *Swyamvara*, went to a hermitage on the confluence of the Gangā and the Yamunā, taking Mādhavi with him on a chariot, her person decked with garlands of flowers. And both Puru and Yadu followed their sister to that sacred asylum. And in that spot was assembled a vast concourse of *Nāgas* and *Yakshas* and human beings, of *Gandharvas* and animals and birds, and of

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\* This is, perhaps, too literal a version to be intelligible to the general reader. The meaning is that as soon as the son was born, the *Rishi* instructed him in the ways of virtue and profit. It mattered little whether the child was very young, for the sages could, when they pleased, at once, by a single effort of the will, communicate the whole cricle of knowledge to their disciples.—T.



dwellers of mountains and trees and forests, and of many inhabitants of that particular province. And the woods all around that asylum were filled with numerous *Rishis* resembling Brāhman himself. And while the selection had commenced of a husband, that maiden of the fairest complexion, passing over all the bridegrooms there assembled, selected the forest as her lord.\* Descending from her chariot and saluting all her friends, the daughter of Yayāti went into the forest which is always sacred, and devoted herself to ascetic austerities. Reducing her body by means of fasts of various kinds and religious study and rigid vows,† she adopted the deer's mode of life. And subsisting upon soft and green

\* *Nirdiṣyamāneshu*—Lit. "while the bridegrooms were being pointed out," i. e. "while the selection had commenced." What usually takes place in a *Swayamvara* is this:—All the candidates for the maiden's hand sit within a palatial enclosure, apart from one another, on their respective seats. These seats are on elevated platforms called *Manchas*, with steps attached for ascent and descent. The maiden then comes out, accompanied by a bevy of beautiful female attendants, one of whom bears in her hands a plate whereon are a garland of flowers and a few auspicious articles. A male relative, generally a brother, accompanies the girl. His duty is to take the girl from one platform to another and inform her as to who the occupant is of each, till, of course, the girl places the floral wreath on the neck of a particular prince. Sometimes the duty of pointing out the princes one after another is entrusted to a bard or professional eulogist, and laudatory speeches are made by him at the foot of every *Mancha*. The interest the scene excites is exceedingly great and never flags till the selection is actually made. As the maiden turns away from a particular *Mancha*, its occupant becomes cheerless, while the face of him who is sitting next brightens up with hope. The Hindoo poets always describe with genuine feeling and great ardour the whole scene. The *Swayamvara* Canto in *Naiṣadha* by Sriharsha, and in *Raghuvansa* by Kālidāsa, as specimens of poetry and descriptive power, would compare with anything in the whole range of European literature.—T.

† *Atmanas laghutām kṛitvā* is "reducing herself in weight," or making herself light. Nilakantha supposes that this means "making her soul light by abandoning the load of passions, &c." This is certainly farfetched. —T

grass-blades resembling the sprouts of *lapis lazuli* and which were both bitter and sweet to the taste, and drinking the sweet, pure, cool, crystal, and very superior waters of sacred mountain-streams, and wandering with the deer in forests destitute of lions and tigers, in deserts free from forest conflagrations, and in thick woods, that maiden, leading the life of a wild doe, earned great religious merit by the practice of *Brahmacharya* austerities.

“ ‘ [Meanwhile] king Yayāti, following the practice of kings before him, submitted to the influence of Time, after having lived for many thousands of years. The progeny of two of his sons—those foremost of men—Puru and Yadu, multiplied greatly, and in consequence thereof, Nahusha’s son won great respect both in this and the other world. O monarch, dwelling in heaven, king Yayāti, resembling a great *Rishi*, became an object of much regard and enjoyed the highest fruits of those regions. And after many thousands of years had passed away in great happiness, on one occasion while seated among the illustrious royal sages and great *Rishis*, king Yayāti, from folly, ignorance, and pride, mentally disregarded all the gods and *Rishis*, and all human beings. Thereat the divine Cakra—the slayer of Vala—at once read his heart. And those royal sages also addressed him, saying,—*Fie, fie!*—And beholding the son of Nahusha, the questions were asked,—*Who is this person?—What king’s son is he?—Why is he in heaven?—By what acts hath he won success?—Where did he earn ascetic merit?—For what hath he been known here?—Who knoweth him?*—The dwellers of heaven, thus speaking of that monarch, asked one another these questions about Yayāti, that ruler of men. And hundreds of heaven’s charioteers, and hundreds of those that kept heaven’s gates, and of those that were in charge of heaven’s seats, thus questioned, all answered,—*We do not know him!* And the minds of all were temporarily clouded, so that none recognised the king, and thereupon the monarch was soon divested of his splendour.’ ”

## SECTION CXX.

“Nārada said,—‘Removed from his place and pushed away from his seat, with heart trembling in fear, and consumed by burning remorse, with his garlands dimmed in lustre and his knowledge clouded, shorn of his crown and bracelets, with head swimming and every limb relaxed, divested of ornaments and robes, incapable of being recognised, sometimes seeing and sometimes not seeing (the other residents of heaven), filled with despair, and his understanding a perfect blank, king Yayāti fell headlong towards the earth. And before the king fell down he thought within himself,—What inauspicious and sinful thought was entertained by me in consequence of which I am hurled from my place?—And all the kings there, as also the *Siddhas* and the *Apsaras*, laughed at seeing Yayāti losing his hold and on the point of falling down. And soon, O king, at the command of the king of the gods, there came a person whose business it was to hurl down those whose merits were exhausted. And coming there, he said unto Yayāti,—Extremely intoxicated with pride, there is none whom thou hast not disregarded! In consequence of this thy pride, heaven is no longer for thee! Thou deservest not a residence here, O son of a king! Thou art not recognised here, go, and fall down!—Even thus the celestial messenger spoke unto him. Nahusha’s son then said, repeating the words three times,—If fall I must, let me fall amongst the righteous!—And saying this, that foremost of persons that had won high regions by their acts, began to think of the particular region whereon he should fall. Beholding meanwhile four mighty kings, *viz*, Pratārdhana, Vasumanas, Civi the son of Uçinara, and Ashtaka, assembled together in the woods of Naimisha, the king fell amongst them. And those monarchs were then engaged in gratifying the lord of the celestials by performance of the sacrifice known by the name of *Vājapeya*. And the smoke arising from their sacrificial altar reached the very gates of heaven. And the smoke that

rose thus, looked like a river connecting both the earth and the heaven. And it resembled the sacred stream Gangā while descending from heaven to earth. And smelling that smoke and guiding his course by it, Yayāti the lord of the universe descended on the earth. And the king thus fell amongst those four lions among rulers, who were all endued with great beauty, who were foremost of all performers of sacrifices, who were, indeed, his own relatives, and who resembled the four Regents of the four quarters, and looked like four mighty sacrificial fires ! And thus in consequence of the exhaustion of his merits, the royal sage Yayāti fell amongst them. And beholding him blazing with beauty, those kings asked him, saying,—Who art thou ? Of what race, country, or city art thou ? Art thou a *Yaksha*, or a god, a *Gandharva*, or a *Rākshasa* ? Thou dost not seem to be a human being ? What object hast thou in view ?—Thus questioned, Yayāti answered,—I am the royal sage Yayāti. Fallen am I from heaven in consequence of the exhaustion of my virtue ! Having desired to fall amongst the righteous, I have fallen amongst you !—The kings then said,—O foremost of persons, may that wish of thine be realized ! Accept thou our virtues and the fruits of all our sacrifices !—Yayāti replied, saying,—I am not a Brāhmaṇa competent to accept a gift ! On the other hand, I am a Kshatriya ! Nor is my heart inclined towards lessening the virtues of others !—’

“Nārada continued,—‘About this time Mādhavi, in course of her purposeless wanderings, came there. Beholding her, those monarchs saluted her and said,—What object hast thou in coming here ! What command of thine shall we obey ? Thou deservest to command us, for all of us are thy sons, O thou that art endued with wealth of asceticism !—Hearing these words of theirs, Mādhavi was filled with delight, and approaching then her father, she reverentially saluted Yayāti. And touching the heads of all her sons, that lady engaged in ascetic austerities said to her father,—Being my sons these all are thy daughter’s-sons, O king of kings ! They are not strangers to thee ! These will save thee ! The practice is not new, its origin extending to antiquity. I am thy daughter

Mādhavi, O king, living in the woods after the manner of the deer ! I also have earned virtue. Take thou a moiety. And because, O king, all men have a right to enjoy a portion of the merits earned by their offspring, it is for this that they desire to have daughter's-sons ! Even this was the case with thyself, O king, (when thou madest me over to Gālava) !—At these words of their mother, those monarchs saluted her, and bowing down unto also their maternal grandsire, repeated those very words in a loud, incomparable, and sweet voice, and making, as it were, the whole earth resound therewith, in order to rescue that maternal grandsire of theirs who had fallen down from heaven ! And at that time Gālava also came there, and addressing Yayāti, said,—Accepting an eighth part of my ascetic austerities, ascend thou to heaven again !—”

#### SECTION CXXI.

“Nārada said,—‘As soon as that bull among men, king Yayāti, was recognised by those virtuous persons, he rose again to heaven, without having had to touch the surface of the earth. And he regained his celestial form and had all his anxieties utterly dispelled. And he rose again, decked with celestial garlands and robes, adorned with celestial ornaments, sprinkled with celestial scents, and furnished with heavenly attributes, and without having been compelled to touch the earth with his feet. Meanwhile, Vasumanas who was celebrated in the world for his liberality, first addressing the king, uttered these words in a loud voice,—The merit that I have won on earth by my unblameable conduct towards men of all orders, I give unto thee ! Be it all thine, O king ! The merit that one winneth by liberality and forgiveness, the merit that is mine in consequence of the sacrifices I have performed, let all that also be thine !—After this, Pratarddana, that bull amongst Kshatriyas, said,—Ever devoted to virtue as also to war, the fame that hath here been mine as a *Kshatriya* in consequence of the appellation *hero* (by which I am known),—be that merit thine !—After this, Civi the intelligent son of Uçinara said these sweet words,—Unto children

and women, in jest, danger, or calamity, in distress, or at dice, I have never spoken a falsehood! By that truth (which I have never sacrificed) ascend thou to heaven! I can, O king, give up all objects of desire and enjoyment, my kingdom, yea, life itself, but truth I cannot give up! By that truth, ascend thou to heaven! That truth for which Dharma, that truth for which Agni, that truth for which he of a hundred sacrifices, have each been gratified with me, by that truth ascend thou to heaven!—And lastly, the royal sage Ashtāka the offspring of Kuçika's son and Mādhavi, addressing Nāhu-sha's son (Yayāti) who had performed many hundreds of sacrifices, said,—I have, O lord, performed hundreds of *Pundarika*, *Gosava*, and *Vājapeya* sacrifices! Take thou the merit of these! Wealth, gems, robes,—I have spared nothing for the performance of sacrifices! By that truth ascend thou to heaven!—And that king, thereupon leaving the earth, began to ascend towards heaven, higher and higher as those daughter's-sons of his, one after another, said those words unto him. And it was thus that those kings, by their good acts, speedily saved Yayāti who had been hurled from heaven. It was thus that those daughter's sons born in four royal lines, those multipliers of their races, by means of their virtues, sacrifices, and gifts, caused their wise maternal grandfather to ascend again to heaven. And those monarchs jointly said,—Endued with the attributes of royalty, and possessed of every virtue, we are, O king, thy daughter's sons! (By virtue of our good deeds) ascend thou to heaven!—’”

## SECTION CXXII.

“Nārada said,—‘Sent back to heaven by those righteous kings distinguished by the liberality of their sacrificial presents, Yayāti possessed of daughter's-sons dismissed them and reached the celestial regions.\* Attaining to the eternal re-

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\* The literal meaning of *āropita* is “caused to be ascended,” or “caused to be placed;” *āsthita*, literally rendered, would be “began to reside,” or “resided.”—T.

gion obtained through the merit of his daughter's-sons, and adorned by his own deeds, Yayāti, bathed in a shower of various fragrant flowers and hugged by well-perfumed and delicious breezes, blazed forth with great beauty. And cheerfully received back into heaven with sounds of cymbals, he was entertained with songs and dances by various tribes of *Gandharvas* and *Asuras*. And diverse celestial and royal *Rishis* and *Chāranas* began to pay their adorations to him. And the deities worshipped him with an excellent *Argha* and delighted him with other honors. And after he had thus regained heaven and tranquillity of heart, and had once more become freed from anxiety, the Grandsire, gratifying him by his words, said,—Thou hadst earned the full measure of virtue by thy earthly deeds, and this region (that thou hadst won) was eternal, as thy deeds are in heaven!\* Thou hadst, however, O royal sage, destroyed thy acquisitions by thy vanity alone,† and thereby covered the hearts of all the denizens of heaven with darkness in consequence of which none of them could recognise thee! And since thou couldst not be recognised thou wert hurled hence! Saved once more by the love and affection of thy daughter's-sons, thou hast once more arrived here, and regained this unchangeable, eternal, sacred, excellent, stable, and indestructible region won before by thy own deeds!—Thus addressed, Yayāti said,—O holy one, I have a doubt which, it behoveth thee, to dispel! O Grandsire of all the worlds, it behoveth me not to ask any one else! Great was my merit, augmented by a (virtuous) rule over my subjects for many thousands of years

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\* *Chatushpādas dharmas*—Virtue with its four feet, i. e., virtue in full measure, or the full measure of virtue. *Laukyena karmanā*—by earthly deeds, i. e., work performed on earth or in life. The Burdwan Pundits render it as “work benefiting the world” which is certainly not the meaning here.—T.

† *Sukṛitena* is explained by Nilakantha to mean—“belief or sentiment that there is none equal to me in acts well-performed.” This, no doubt, is the sense, but the word *Sukṛita* alone does not signify so much. I think the passage is incorrect, and the right reading has yet to be determined.—T.

and won by innumerable sacrifices and gifts! How could merit (so great) be exhausted so soon in consequence of which I was hurled hence? Thou knowest, O holy one, that the regions created for me were all eternal! Why were all those regions of mine destroyed, O thou of great effulgence?—The Grandsire answered, saying,—Thy merit, augmented by a (virtuous) rule over thy subjects for many thousands of years and won by innumerable sacrifices and gifts, was exhausted by one only fault, in consequence of which thou wert hurled (from this region)! That fault, O king of kings, was thy vanity, for which thou hadst become an object of contempt with all the residents of heaven! O royal sage, this region can never be made eternal by vanity, or pride of strength, or malice, or deceitfulness, or deception! Never disregard those that are inferior, or superior, or in the middle station! There is not a greater sinner than he who is consumed by the fire of vanity! Those men that will converse upon this fall and re-ascension of thine, will, without doubt, be saved even if overtaken by calamity!—

“Nārada continued,—‘O monarch, even such was the distress into which Yayāti fell in consequence of vanity, and such the distress into which Gālava fell owing to his obstinacy! They that desire their own good should listen to friends that wish them well. Obstinacy should never be entertained, for obstinacy is always the root of ruin. For this reason, O son of Gāndhāri, forsake vanity and wrath! O hero, make peace with the sons of Pāndu! Avoid anger!\* O king, that which is given away, that which is done, the austerities that are practised, the libations that are poured on fire, not one of these is ever destroyed or suffereth any diminution! None else, again, enjoyeth the fruits of these save he that is their agent.†

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\* *Samrambha* is rendered by the Burdwan Pundits as “preparation for war,” which is incorrect. It means, anger or wrath, or fury, or rage, &c.,—T.

† The meaning is, “thou Duryodhana art the only person who shalt have to suffer for thy misdeeds; for the fruits of bad, as of all good acts, touch the doer only.”



He that succeedeth in understanding this truly superior and excellent history that is approved by persons of great learning as well as by those that are freed from anger and lust, and that is enforced by various references to scriptures and reason, obtaineth a knowledge of virtue and profit and desire, and enjoyeth the sovereignty of the whole world ! ”\*

### SECTION CXXIII.

“Dhritarāshtra said,—‘O holy one, it is even so as thou, O Nārada, sayest ! My wishes also are precisely such, but, O holy one, I have no power (to carry them out) ! ’ ”†

Vaiçampāyana continued.—“The Kuru king, having said these words unto Nārada, then addressed Krishna and said,—Thou hast, O Keçava, told me that which leadeth to heaven, is beneficial to the world, consistent with virtue, and fraught with reason ! I am not, however, O sire, independent ! Duryodhana never doth what is agreeable to me ! Do thou, therefore, O mighty-armed Krishna, O best of persons, strive to persuade that foolish and wicked son of mine who disobeyeth my commands ! O mighty-armed one, he never listeneth to the beneficial words, O Hrishikeça, of Gāndhāri, or of the wise Vidura, or of other friends headed by Bhishma, all of whom seek his good ! Do thou, therefore, thyself counsel that crooked, senseless, and wicked-souled prince, of evil disposition and sinful heart ! By doing this, O Janārdhana, thou shalt have done that noble act which a friend should ever do !—Thus addressed, he of Vrishni’s race, conversant with all the truths of virtue and profit, approached nearer to the ever wrathful Duryodhana and said unto him these sweet words :—‘O Duryodhana, O best of the Kurus, listen to these words of mine, uttered especially for thy good as also, O Bhārata, for that of thy followers ! Thou art born in a race that is distinguished

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\* *Hitam* is *Abhimatam*. *Vahudhā pradhāritam* is explained by Nilakantha to mean *Castrayuktyādibhis niçhitam*. *Trivargadrishtis* is one who hath obtained a sight of the *three*, viz, virtue, profit, and desire.—T.

† Or, rather, ‘I am not the master,’ so that I am powerless to do what I wish, my son being ungovernable !—T.

for its great wisdom ! It behoveth thee to act righteously as I indicate ! Possessed of learning and endowed with excellent behaviour, thou art adorned with every excellent quality ! They that are born in ignoble families, or are wicked-souled, cruel, and shameless,—they only, O sire, act in the way that seemeth acceptable to thee ! In this world the inclinations of those only that are righteous seem to be consistent with the dictates of virtue and profit. The inclinations, however, of those that are unrighteous seem to be perverse, O bull of Bharata's race ! The disposition that thou art repeatedly manifesting is of that perverse kind ! Persistence in such behaviour is sinful, frightful, highly wicked, and capable of leading to death itself ! It is, besides, causeless,\* while again thou canst not, O Bhārata, adhere to it long ! If, avoiding this which is productive only of woe, thou wilt achieve thy own good, if, O chastiser of foes, thou wilt escape from the sinful and disreputable deeds of thy brothers, followers, and counsellors, then, O tiger among men, make peace, O bull among the Bharatas, with the sons of Pāndu who are all endowed with great wisdom and great bravery, with great exertion and great learning, and all of whom have their souls under complete control ! Such conduct will be agreeable to and conduce to the happiness of Dhritarāshtra who is endowed with great wisdom, the grandsire (Bhishma), Drona, the high-souled Kripa, Somadatta, the wise Vālhika, Açwatthāman, Vikarna, Sanjaya, Vivingçati, and many of thy kinsmen, O chastiser of foes, and many of thy friends also ! The whole world, O sire, will derive benefit from that peace ! Thou art endowed with modesty, born in a noble race, hast learning and kindness of heart ! Be obedient, O sire, to the commands of thy father, and also of thy mother, O bull of Bharata's race ! They that are good sons always regard that to be beneficial which their father commands. Indeed, when overtaken by calamity, every one recollects the injunctions of his father ! Peace with the Pāndavas, O sire, recommends itself to thy father ! Let it, therefore, O chief of the Kurus, recommend

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\*. The Pāndavas never having offended thee !—T.

itself to thee also with thy counsellors ! That mortal who having listened to the counsels of friends doth not act according to them, is consumed at the end by the consequences of his disregard, like him who swalloweth the fruit called *Kimpāku* ! He that from folly doth not accept beneficial counsels, unnerved by procrastination and unable to attain his object, is obliged to repent at last ! He, on the other hand, who having listened to beneficial counsels accepteth them at once, abandoning his own opinion, always winneth happiness in the world ! He that rejects the words of well-meaning friends regarding those words as opposed to his interest but accepts words that are really so opposed, is soon subjugated by his foes ! Disregarding the opinions of the righteous, he that abideth by the opinions of the wicked, soon maketh his friends weep for him in consequence of his being plunged into distress. Forsaking superior counsellors he that seeketh the advice of inferior ones, soon falleth into great distress and succeedeth not in saving himself. That companion of the sinful who behaveth falsely and never listeneth to good friends, who honoreth strangers but hateth those that are his own, is soon, O Bhāratā, cast off by the Earth ! O bull of Bharata's race, having quarrelled with those heroes (the sons of Pāndu), thou seekest protection from others, viz, those that are sinful, incapable, and foolish ! What other man is there on earth besides thee, who, disregarding kinsmen that are all mighty charioteers and each of whom resembleth Cakra himself, would seek protection and aid from strangers ? Thou hast persecuted the sons of Kunti from their very birth. They have not been angry with thee, for the sons of Pāndu are certainly virtuous ! Although thou hast behaved deceitfully towards the Pāndavas from their very birth, yet, O mighty-armed one, those distinguished persons have acted generously towards thee ! It behoveth thee, therefore, O bull of Bharata's race, to act towards those principal kinsmen of thine with equal generosity ! Do not yield thyself to the influence of wrath ! O bull of Bharata's race, the exertions of the wise are always associated with virtue, profit, and desire. If, indeed, all these three cannot be attained, men follow at least virtue and profit ! If again

these three are pursued separately, it is seen that they that have their hearts under control choose virtue ; they that are neither good nor bad but occupy a middle station, choose profit which is always the subject of dispute ; while they that are fools choose the gratification of desire ! The fool that from temptation giveth up virtue and pursueth profit and desire by unrighteous means, is soon destroyed by his senses. He that seeketh profit and desire should yet practise virtue at the outset, for neither profit nor desire is (really) dissociated from virtue. O king, it hath been said that virtue alone is the cause of the three, for he that seeketh the three, may, by the aid of virtue alone, grow like fire when brought into contact with a heap of dry grass ! O bull of Bharata's race, thou seeketh, O sire, by unrighteous means this extensive empire blazing with prosperity and well-known to all the monarchs of the earth ! O king, he that behaveth falsely towards those that live and conduct themselves righteously, certainly cutteth down his own self like a forest with an axe ! One must not seek to confound his understanding whose overthrow one doth not like, for if one's understanding is confounded one can never turn his attention to what is beneficial. One that hath his soul under control never, O Bhārata, disregardeth anybody in the three worlds,—no, not even the commonest creature, far less those bulls among men, the sons of Pāndu ! He that surrendereth himself to the influence of anger loseth his sense of right and wrong. Rank growth must always be cut off. Behold, O Bhārata, this is the proof ! At present, O sire, union with the sons of Pāndu is better for thee than thy union with the wicked ! If thou makest peace with them, thou mayst obtain the fruition of all thy wishes ! O best of kings, while enjoying the kingdom that was founded by the Pāndavas, thou seekest protection from others, disregarding the Pāndavas themselves ! Reposing the cares of thy state on Duscāsana, Durvisaha, Karna, and Suvala's son, thou desirest the continuance of thy prosperity, O Bharata ! These, however, are far inferior to the Pāndavas in knowledge, in virtue, in capacity for acquiring wealth, and in prowess ! Indeed, O Bhārata, (let alone the four I have mentioned), all

these kings together, with thee at their head, are incapable of even looking at the face of Bhima when angry on the field of battle! O sire, this force consisting of all the kings of the earth is, indeed, at thy elbow! There is also Bhishma, and Drona, and this Karna, and Kripa, and Bhuriçravas, and Somadatta, and Açwatthāman, and Jayadratha! All these together are incapable of battling against Dhananjaya! Indeed, Arjuna is incapable of being vanquished in battle by even all the gods, *Asuras*, men, and *Gandharvas*! Do not set thy heart on battle! Seest thou the man in any of the royal races of the earth who having encountered Arjuna in battle can return home safe and sound? O bull of Bharata's race, what advantage is there in a universal slaughter? Show me a single man who will defeat that Arjuna by defeating whom alone victory may be thine! Who will encounter that son of Pāndu in battle who vanquished all the celestials with the *Gan-dharvas*, *Yakshas*, *Asuras*, and *Pannagas* at Khāndava-prastha? Then also the marvellous account that is heard of what happened at Virāta's city touching that encounter between one and many, is sufficient proof of this! Hopeest thou to vanquish in battle the invincible, irresistible, ever-victorious, and undeteriorating Arjuna when excited with rage, that hero who gratified the God of gods, Civa himself, in fight? With myself again as his second, when that son of Prithā will rush on the field of battle against an enemy, who is there that is competent to challenge him then? Can Purandara himself do so? He that would vanquish Arjuna in battle would support the Earth on his arms, consume in rage the whole population of the Earth, and hurl the very gods from heaven! Look at thy sons, thy brothers, kinsmen, and other relatives. Let not these chiefs of Bharata's race all perish on thy account! Let not the race of Kauravas be exterminated or reduced! O king, let not people say that thou art the exterminator of thy race and the destroyer of its achievements! Those mighty car-warriors, the Pāndavas, (if peace be made) will instal thee as the *Yuvarāja*, and thy father Dhritarāshtra, that lord of men, as the sovereign of this extensive empire! Do not, O sire, disregard the prosperity

that is awaiting thee and is sure to come! Giving to the sons of Prithā half the kingdom, win thou great prosperity! Making peace with the Pāndavas and acting according to the counsels of thy friends, and rejoicing with them, thou art sure to obtain what is for thy good for ever and ever! "

## SECTION CXXIV.

Vaiçampāyana said.—"Hearing, O bull of Bharata's race, these words of Keçava, Bhishma the son of Cāntanu then said unto the vindictive Duryodhana,—'Krishna hath spoken to thee, desirous of bringing about peace between kinsmen! O sire, follow those counsels, and do not yield to the influence of wrath! If thou dost not act, O sire, according to the words of the high-souled Keçava, neither prosperity, nor happiness, nor what is for thy good, wilt thou ever have! The mighty-armed Keçava, O sire, hath said unto thee what is consistent with virtue and profit. Accept thou that object, and do not, O king, exterminate the population of the earth! This blazing prosperity of the Bharatas amongst all the kings of the earth, thou wilt, during the very life of Dhritarāshtra, destroy through thy wickedness, and thou wilt also, through this arrogant disposition of thine, deprive thyself with all thy counsellors, sons, brothers, and kinsmen, of life, if, O thou foremost of Bharata's race, thou transgressest the words of Keçava, thy father, and the wise Vidura,—words that are consistent with truth and fraught with benefit to thyself! Be not the exterminator of thy race, be not a wicked man, let not thy heart be sinful; do not tread the path of unrighteousness! Do not sink thy father and mother in an ocean of grief!—After Bhishma had concluded, Drona also said these words unto Duryodhana, who, filled with wrath, was then breathing heavily.—O sire, the words that Keçava hath spoken unto thee are fraught with virtue and profit! Cāntanu's son Bhishma also hath said the same. Accept those words, O monarch! Both of them are wise, endued with great intelligence, with souls under control, desirous of doing what is for thy good, and possessed of great learning. They have said

what is beneficial. Accept their words, O king ! O thou that art possessed of great wisdom, act according to what both Krishna and Bhishma have said ! O chastiser of foes, do not, from delusion of understanding, disregard Mādhava ! They that are always encouraging thee, are unable to give thee victory ! During the time of battle they will throw the burthen of hostility on others' necks ! Do not slaughter the Earth's population ; do not slay thy sons and brothers ! Know that that host is invincible in the midst of which are Vāsudeva and Arjuna ! If, O Bhārata, thou dost not accept the truthful words of thy friends Krishna and Bhishma, then, O sire, thou wilt surely have to repent ! Arjuna is even greater than what Jamadagni's son hath described him to be ! As regards Krishna the son of Devaki, he is incapable of being resisted by even the gods ! O bull of Bharata's race, what use is there in telling thee what is really conducive to thy happiness and good ? Everything hath now been said unto thee ! Do what thou wishest ! I do not wish to say anything more unto thee, O foremost of Bharata's race ! ”

Vaiçampāyana continued,—“After Drona had ceased, Vidura also, otherwise called Kshattri, casting his eyes on Duryodhana, said unto that vindictive son of Dhritarāshtra, —‘O Duryodhana, O bull of Bharata's race, I do not grieve for thee ! I grieve, however, for this old couple, viz, Gāndhāri and thy father ! Having thee of wicked soul for their protector (of whom they will shortly be deprived), they will have to wander without anybody to look after them and deprived also of friends and counsellors, and like a pair of birds shorn of their wings ! Having begotten such a wicked son who is the exterminator of his race, alas, these two will have to wander over the earth in sorrow and subsisting on alms !—After this, king Dhritarāshtra, addressing Duryodhana seated in the midst of his brothers and surrounded by all the kings, said,—‘Listen, O Duryodhana, to what the high-souled Cauri hath said ! Accept those words which are eternal, highly beneficial, and conducive to what is for thy highest good ! With the aid of this Krishna of faultless deeds, we, amongst all the kings, are sure to have all our cherished

objects ! Firmly united by Keçava, be reconciled, O sire, with Yudhishtira ! Seek thou this great good of the Bharatas like unto an august ceremony of propitiation ! Through Vâsudeva's agency, bind thyself closely with the Pândavas ! I think the time for that is come ! Do not let the opportunity pass away ! If, however, thou disregardest Keçava who from desire of achieving what is for thy good is soliciting thee to make peace, then victory will never be thine ! ”

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### SECTION CXXV.

Vaiçampâyana said.—“Hearing these words of Dhṛitarâstra, both Bhishma and Drona who sympathised with the old king, again addressed the disobedient Duryodhana and said,—‘As long as the two Krishnas are not accoutred in mail, as long as *Gândiva* resteth inactive, as long as Dhaumya doth not consume the enemy's strength by pouring libations on the war-fire,\* as long as that mighty bowman Yudhishtira having modesty for his ornament doth not cast angry glances on thy troops, let hostility cease ! As long as that mighty bowman, Bhimasena the son Prithâ, is not seen stationed in the midst of his division, let hostility cease ! As long as Bhimasena, doth not, mace in hand, stalk on the field of battle, grinding (hostile) divisions, let peace be made with the Pândavas ! As long as Bhima doth not, with his hero-slaying mace, make the heads of warriors fighting from the backs of elephants roll on the field of battle like the fruits of the palmyra in the season of their ripening, let hostility cease ! As long as Nakula, and Sahadeva, and Dhṛishtadyumna of Prishata's race, and Virâta, and Cikhandi, and Ciçupâla's son, accoutred in mail and all well-versed in arms, do not penetrate thy ranks like huge crocodiles penetrating the waters of the deep, and pour their arrowy showers, let hostility cease ! As long as fierce winged shafts do not fall upon the delicate bodies of the

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\* Dhaumya is the family priest of the Pândavas. As such, it was his duty to perform an Atharvan rite for weakening the foes of the Pândavas. War-fire is fire kindled for such a purpose.—T.



assembled kings, let hostility cease ! As long as fierce weapons made of iron and steel, shot unerringly by mighty bowmen well-skilled in arms, endued with lightness of hand, and capable of hitting how long soever the distance, do not penetrate the breasts of warriors smeared with sandal and other fragrant unguents and adorned with golden garlands and gems, let hostility cease ! Let that elephant among kings, Yudhishthira the just, receive thee with an embrace while thou salutest him bending thy head ! O bull of Bharata's race, let that king distinguished for the liberality of his sacrificial presents place on thy shoulder that right arm of his the palm of which beareth the marks of the banner and the hook ! Let him, with hands decked with begemmed and red fingers, pat thy back while thou art seated ! Let the mighty-armed Vrikodara, with shoulders broad as those of the *Çāla* tree, embrace thee, O bull of Bharata's race, and gently converse with thee for peace ! And, O king, saluted with reverence by those three, *viz*, Arjuna and the twins, smell thou their heads and converse with them affectionately ! And beholding thee united with thy heroic brothers—the sons of Pāndu—let all these monarchs shed tears of joy ! Let the tidings of this cordial union be proclaimed in the cities of all the kings ! Let the Earth be ruled by thee with feelings of brotherly affection (in thy bosom), and let thy heart be freed from the fever (of jealousy and wrath) ! ”

#### SECTION CXXVI.

Vaiçampāyana said.—“Hearing in that assembly of the Kurus these words that were disagreeable to him, Duryodhana replied unto the mighty-armed Keçava of great fame, saying,—‘It behoveth thee, O Keçava, to speak after reflecting on all circumstances ! Indeed, uttering such harsh words,\* thou, without any reason, findest fault with me alone, addressed regardfully, as thou always art, by the sons of Prithā, O

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\* *Pibhūshya* is explained by Nilakantha as *Parushanyukta*.—T.

slayer of Madhu !\* But dost thou always censure me, having surveyed the strength and weakness (of both sides) ? Indeed, thyself and Kshattri, the king, the preceptor, and the grand-sire, all reproach me alone and not any other monarch ! I, however, do not find the least fault in myself ! Yet all of you, including the (old) king himself, hate me ! O represser of foes, I do not, even after reflection, behold any grave fault in me, or even, O Keçava, any fault however minute ! In the match at dice, O slayer of Mādhu, that was joyfully accepted† by them, the Pāṇḍavas were vanquished and their kingdom was won by Cakuni ! What blame can be mine as regards that ? On the other hand, O slayer of Madhu, the wealth that was won from the Pāṇḍavas then, was ordered by me to be returned unto them ! It cannot, again, O foremost of victors, be any fault of ours that the invincible Pāṇḍavas, were defeated once again at dice and had to go to the woods ! Imputing what fault to us, do they regard us as their enemies ? And, O Krishna, though (really) weak why do the Pāṇḍavas yet so joyfully seek a quarrel with us as if they were strong ? What have we done to them ? For what injury (done to them) do the sons of Pāṇḍu along with the Srinjayas seek to slaughter the sons of Dhritarāshtra ? We shall not, in consequence of any fierce deed, or (alarming) word (of theirs), bow down to them in fear, deprived of our senses ! We cannot bow down to Indra himself, let alone the sons of Pāṇḍu ! I do not, O Krishna, see the man observant of Kshatriya virtues, who can, O slayer of foes, venture to conquer us in battle ! Let alone the Pāṇḍavas, O slayer of Madhu, the very gods are not competent to vanquish Bhishma and Kripa and Drona with Karna, in battle ! If, O Mādhus, we are, in the observance of the practices of our order, cut off in battle when our end comes, with weapons, even that will lead us to heaven !

\* *Bhakti-vādena*, lit, "by means of regardful speeches." The sense is that "won over by the Pāṇḍavas in consequence of the regard with which they always address thee, &c., &c.,"—T.

† *Priyābhyaṅgite* is explained by Nilakantha to mean *Pṛityā swikṛite*.—T.

• Even this, O Janārdhana, is our highest duty as Kshatriyas, viz, that we should lay ourselves down on the field of battle on a bed of arrows! If, without bowing to our enemies, ours be the bed of heroes in battle, that, O Mādhava, will never grieve us! Who is there, born in a noble race and conforming to Kshatriya practices, that would from fear bow to an enemy, desirous only of saving his life? \* Those Kshatriyas that desire their own good accept regardfully this saying of Mātanga, viz, that (as regards a Kshatriya), *one should always keep himself erect, and never bow down, for exertion alone is manliness; one should rather break at the knots than bend.* † A person like me should only bow down to the Brāhmanas for the sake of piety, without regarding anybody else. (As regards persons other than Brāhmanas), one should, as long as one lives, act according to Mātanga's saying. Even this is the duty of Kshatriyas; even this is ever my opinion! That share in the kingdom which was formerly given them by my father shall never again, O Keçava, be obtainable by them as long as I live! As long, O Janārdhana, as king Dhritarāshtra liveth, both ourselves and they, sheathing our weapons, O Mādhava, should live in dependence on him! Given away formerly from ignorance or fear and when I was a child and dependant on others, the kingdom, incapable, O Janārdhana, of being given away again, shall not, O delighter of Vrishni's race, be obtainable by the Pāndavas! At present, O Keçava of mighty arms, as long as I live, even that much of our land which may be covered by the point of a sharp needle shall not, O Mādhava, be given by us unto the Pāndavas! "

\* *Vrittin samikshya*—"thinking only of life" or "the means of life."—

† This saying is ascribed in the text to a *Muni* of the name of Mātanga. The institutes of Mātanga, however, have never come down to us. "At the knots,"—the figure is taken from the bamboo, which consists of knots. The space between two knots is called a *Parva*. *Aparva* means any knot which connects two *Parvas*.—T.

## SECTION CXXVII.

Vaiçampāyana said.—“Reflecting (for a moment),\* with eyes red in anger he of Daçārha’s race, addressing Duryodhana in that assembly of the Kurus, then said these words:— ‘Wishest thou for a bed of heroes? Verily, thou shalt have it, with thy counsellors! Wait (for a short while), a great slaughter will ensue! Thou thinkest, O thou of little understanding, that thou hast committed no offence against the Pāndavas? Let the (assembled) monarchs judge! Grieved at the prosperity of the high-souled Pāndavas, thou conspiredst, O Bhārata, with Suvala’s son about the gambling match! O sire, how could those virtuous, honest, and superior kinsmen of thine (otherwise) engage in such a wicked act with the deceitful Cakuni? O thou that art endued with great wisdom, gambling robbest even the good of their understanding, and as regards the wicked, disunion and dire consequences spring from it.† It was thou who hadst devised, with thy wicked counsellors, that terrible source of calamity in the form of the gambling match, without consulting with persons of righteous behaviour! Who else is there capable of insulting a brother’s wife in the way thou didst, or of dragging her into the assembly and addressing her in language thou hadst used towards Draupadi? Of noble parentage and endued with excellent behaviour, and dearer to them than their very lives, the queen-consort of Pāndu’s sons was treated even thus by thee! All the Kauravas know what words were addressed in their assembly by Duçāsana unto those chastisers of foes,—the sons of Kunti,—when they were about to set out for the woods! Who is there capable of behaving so wretchedly towards his own honest kinsmen that are ever engaged in the practice

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\* For *Praçāmya* some texts (notably the Burdwan one) read *Prahā-sya* meaning “laughing.” *Praçāmya* is explained by Nilakantha as *Vichāryya*.—T.

† *Vyasanam*, lit, “calamities.” As the causes of calamity, certain practices, such as gambling, hunting, &c., are especially called *Vyāsana*. The sense here is as I have put it.—T.

of virtue, that are untainted by avarice,\* and that are always correct in their behaviour? Language such as becomes only those that are heartless and despicable, was frequently repeated by Karna and Duçāsana as also by thee! Thou hadst taken great pains to burn to death, at Vāranāvata, the sons of Pāndu with their mother while they were children, although that effort of thine was not crowned with success! After this the Pāndavās with their mother were obliged to live for a long while concealed in the town of Ekachakrā in the abode of a Brāhmana! With poison, with snakes and cords, thou hadst, by every means, sought for the destruction of the Pāndavas, although none of thy designs was successful. With such feelings when thou hadst always acted towards them so deceitfully, how canst thou say that thou hast not offended against the high-souled Pāndavas? Thou art not, O sinful wight, willing to give them their paternal share in the kingdom although they are begging it of thee! Thou shalt have to give it to them when divested of prosperity thou shalt be laid low! Having like a heartless wight done innumerable wrongs to the Pāndavas and behaved so deceitfully towards them, thou seekest now to appear in a different garb! Though repeatedly solicited by thy parents, by Bhishma, by Drona, and by Vidura, to make peace, thou dost not yet, O king, make peace! Great is the advantage in peace, O king, both to thyself and Yudhishthira! Peace, however, does not recommend itself to thee! To what else can it be due but thy loss of understanding? Transgressing the words of thy friends, thou canst never attain to what is for thy benefit! Sinful and disreputable is that act which thou, O king, art about to do!"

Vaicampāyana continued.—"While he of Daçārha's race was saying this, Duçāsana addressed the vindictive Duryodhana and said unto him these words in the midst of the Kurus:—If, O king, thou dost not willingly make peace with the Pāndavas, verily, the Kauravas will bind thee (hand and foot) and make thee over to the son of Kunti! Bhishma, and Drona, and thy (own) father, O bull amongst men, will make

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\* Lit. "not avaricious."—T.

us three, viz, Vikartana's son, thyself, and myself, over to the Pāndavas ! ”

Vaiçampāyana continued.—“Hearing these words of his brother, Dhritarāshtra's son, the wicked, shameless, disobedient, disrespectful, and vain Suyodhana, breathing heavily like a great snake, rose up from his seat in anger, and disregarding Vidura, and Dhritarāshtra, and the great king Vālhika, and Kripa, and Somadatta, and Bhishma, and Drona, and Janārdana, in fact, all of them, went out of the court. And beholding that bull among men leave the court, his brothers and all his counsellors, and all the kings, followed him. And seeing Duryodhana rise and leave the court in anger with his brothers, Cāntanu's son Bhishma said,—‘The enemies of that person who, abandoning both virtue and profit, followeth the impulses of wrath, rejoice on beholding him plunged into distress at no distant date ! This wicked son of Dhritarāshtra, this one unacquainted with the true means (of accomplishing his objects), this fool that is falsely vain of his sovereignty, obeyeth only the dictates of wrath and avarice ! I see also, O Janārdana, that the hour of all those Kshatriyas is arrived ; for all those kings, from delusion, have with their counsellors followed Duryodhana !—Hearing these words of Bhishma, the lotus-eyed hero of Daçārha's race, possessed of great prowess, addressing all those (that were still there) headed by Bhishma and Drona, said,—‘Even this is a great transgression of which all the elders of the Kuru race are becoming guilty, viz, that they do not forcibly seize and bind this wicked king in the enjoyment of sovereignty ! Ye chastisers of foes, I think the time hath come for doing this ! If this is done, it may still be productive of good. Listen to me, ye sinless ones ! The words I will speak will soon lead to beneficial results, if, indeed, ye Bhāratas, ye accept what I say in consequence of its recommending itself to you ! The wicked son, of ill-regulated soul, of the old Bhoja king, having usurped his father's sovereignty during the latter's life-time, subjected himself to death. Indeed, Kansa the son of Ugrasena, abandoned by his relatives, was slain by me in a great encounter, from desire of benefiting my kinsmen ! Ourselves with our kinsmen then,

having paid due honors to Ugrasena the son of Āhuka, installed that extender of Bhoja's kingdom on the throne. And all the Yādavas and Andhakas and the Vrishnis, abandoning a single person in Kansa for the sake of their whole race, have prospered and obtained happiness! O king, when the gods and *Asuras* were arrayed for battle and weapons were appraised for striking, the Lord of all creatures, Parameshthin, said (something which applies to the case at hand). Indeed, O Bhārata, when the population of the worlds was divided into two parties\* and was about to be slaughtered, the divine and holy Cause of the universe, viz, the Creator, said,—The *Asuras* and the *Daiteyas* with the *Dānavas* will be vanquished, and the *Adityas*, the *Vasus*, the *Rudras* and other dwellers, of heaven will be victorious. Indeed, the gods, and *Asuras*, and human beings, and *Gandharvas*, and Snakes, and *Rākshasas*, will in rage slaughter one another in this battle!—Thinking so, the Lord of all creatures, Parameshthin, commanded Dharma, saying,—Binding fast the *Daiteyas* and the *Dānavas*, make them over to Varuna!—Thus addressed, Dharma at the command of Parmeshthin, binding the *Daiteyas* and the *Dānavas*, made all of them over to Varuna. And Varuna the Lord of the waters, having bound those *Dānavas* with Dharma's noose as also with his own, keepeth them within the depths of the ocean, always guarding them carefully. Binding in the same way Duryodhana, and Kārna, and Cakuni the son of Suvala, and Dusçāsana, make them over to the Pāndavas! For the sake of a family, an individual may be sacrificed. For the sake of a village, a family may be sacrificed. For the sake of a province, a village may be sacrificed. And lastly, for the sake of one's self, the whole earth may be sacrificed. O monarch, binding Duryodhana fast, make peacé with the Pāndavas! O bull among Kshatriyas, let not the whole Kshatriya race be slaughtered on thy account!"

\* *Dandibhuteshu* some texts have *Dighdibhuteshu* meaning "copied" or "burnt."—T.

## SECTION CXXVIII.

Vaiçampāyana said.—“Hearing these words of Krishua, king Dhritarāshtra lost no time in addressing Vidura who was conversant with all the dictates of virtue. And the king said,—‘Go, O child, unto Gāndhāri possessed of great wisdom and foresight and bring her hither! With her I will solicit this wicked-hearted (son of mine)! If she can pacify this wicked wretch of evil heart, we may yet be able to act according to the words of our friend Krishna! It may be that speaking words in recommendation of peace, she may yet succeed in pointing out the right path to this fool afflicted by avarice and having wicked allies. If she can dispel this great and dreadful calamity (about to be) occasioned by Duryodhana, it will then conduce to the attainment and preservation of happiness and peace for ever and ever!—Hearing these words of the king, Vidura, at Dhritarāshtra’s command, brought (thither) Gāndhāri possessed of great foresight. And Dhritarāshtra then addressed Gāndhāri and said,—‘Behold, O Gāndhāri, this thy son of wicked soul, transgressing all my commands, is about to sacrifice both sovereignty and life in consequence of his lust of sovereignty! Of wicked soul and little understanding, he hath, like one of uncultivated mind, left the court, with his sinful counsellors, disregarding his superiors and setting at naught the words of his well-wishers!’”

Vaiçampāyana said.—“Hearing these words of her husband, that princess of great fame, Gāndhāri, desirous of what was highly beneficial, said these words,—‘Bring hither, without loss of time, that kingdom-coveting and sick son of mine. He that is of uncultivated heart and sacrificeth both virtue and profit, doth not deserve to govern a kingdom. For all that, however, Duryodhana who is destitute of humility, hath, by

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\* *Yoga-kshema* means acquisition and preservation; hence, the attainment of happiness hitherto unattained and the preservation of what is thus attained. *Chira-rātrāya* is for ever and ever.—T.



every means, obtained a kingdom.\* Indeed, O Dhritarāshtra, thou, so fond of thy son, art very much to be blamed for this, for knowing well his sinfulness thou followest yet his wisdom ! That son of thine, completely possessed by lust and wrath, is now the slave of delusion,† and is, therefore, incapable, O king, of being now forcibly turned back by thee ! Thou art now reaping the fruit, O Dhritarāshtra, of having made over the kingdom to an ignorant fool of wicked soul, possessed by avarice and having wicked counsellors ! Why is the king indifferent (today) to that disunion which is about to take place between persons related so nearly ! Indeed, beholding thee disunited with those that are thy own, thy enemies will laugh at thee ! Who is there that would use violence for crossing that calamity, O king, which can be crossed over by conciliation and gift ? ”

Vaiçampāyana continued.—“Kshattri then, at Dhritarāshtra's command, and his mother's also, once more caused the vindictive Duryodhana to enter the court. Expectant of his mother's words, the prince re-entered the court, with eyes red as copper from wrath; and sighing heavily as a snake. And beholding her son who was treading in a wrong path enter the court, Gāndhārī rebuked him severely and said these words for bringing about peace.

“Gāndhārī said,—‘O Duryodhana, attend, O dear son, to these words of mine that are beneficial to thee as also to all thy followers,—words that thou art competent to obey and that will conduce to thy happiness ! O Duryodhana, obey thou the words of thy well-wishers, those words, viz, which that best of the Bharatas—thy father—and Bhishma, and Drona, and Kripa, and Kshattri, have spoken ! If thou makest peace, thou wouldst by that render homage to Bhishma, to thy father, to me, and to all thy well-wishers with Drona at their head ! O thou of great wisdom, nobody, O best of the Bhar-

\* *Aptum* in this *Sloka* is grammatically connected with the preceding line.—T.

† For *Mohamāsthitas* some texts have *Lobhamāsthitas* which would be slightly tautological.—T.

tas, succeedeth by his own desire alone in acquiring and keeping or enjoying a kingdom ! One that hath not his senses under control cannot enjoy sovereignty for any length of time ! He that hath his soul under control and is endued with great intelligence, can rule a kingdom ! Lust and wrath wean away a man from his possessions and enjoyments. Conquering these foes first, a king bringeth the earth under his subjection ! Sovereignty over men is a great thing, Those that are of wicked souls may easily desire to win a kingdom, but they are not competent to retain a kingdom (when won). He that desireth to obtain extensive empire\* must bind his senses to both profit and virtue, for if the senses are restrained, the intelligence increaseth, like fire that increaseth when fed with fuel. If not controlled, these can even slay their possessor like unbroken and furious horses capable of killing an unskilful driver. One that seeketh to conquer his counsellors without conquering his own self, and conquer foes without conquering his counsellors, is soon vanquished himself and is ruined. He who conquereth his own self first, taking it for a foe, will not seek in vain to conquer his counsellors and enemies afterwards. Prosperity worshippeth greatly that person who hath conquered his senses and his counsellors, who inflicteth punishments on transgressors, who acteth after deliberation, and who is possessed of wisdom. Lust and wrath that dwell in the body are deprived of their strength by wisdom like a couple of fishes ensnared in a net with close holes. Those two in consequence of which the gods shut the gates of heaven against one who freed from worldly propensities is desirous of going thither, are excited lust and wrath. That king who knoweth well how to conquer lust and wrath and avarice and boastfulness and pride, can own the sovereignty of the whole earth. That king who is desirous of gaining wealth and virtue and vanquishing his enemies, should always be engaged in controlling his passions. Influenced by lust, or from wrath, he that behaveth deceitfully

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\* *Mahat* is lit. any great thing. Nilakāṇtha quotes *Viṣṇu* to show that it is also used for empire or extensive sway.—T.

persecution of the sons of Pāṇdu for full thirteen years hath been enough. Augmented by lust and wrath, quench (that fire) now, O thou of great wisdom! Thou that covetest the wealth of the Pāṇdavas art not a match\* for them; nor this *Suta's* son who is exceedingly wrathful, nor this thy brother Duṣcāsana! Indeed, when Bhishma and Drona and Kripa and Karna and Bhishmsena and Dhananjaya and Dhrishtadyumna will be enraged, the population of the earth will be exterminated! Under the influence of wrath, do not, O son, exterminate the Kurus! Let not the wide earth be destroyed for thy sake! Of little understanding as thou art, thou thinkest that Bhishma, and Drona, and Kripa, and others will fight (for thee) with all their might. That will never happen, for as regards these that are endued with self-knowledge, their affection towards the Pāṇdavas and yourselves is equal! If for the sake of the sustenance they have obtained from the king (Dhritarāshtra)† they consent to yield up their very lives, they will not yet be able to cast angry glances upon king Yudhishtira. It is never seen in this world that men acquire wealth by avarice. Give up thy avarice then, O son, and desist, O bull of Bharata's race!"

## SECTION CXXIX.

Vaiçampāyana said.—"Disregarding these words of grave import spoken by his mother, Duryodhana again went away, in anger, from that place to the presence of wicked persons. And wending away from the court, the Kuru prince began to consult with Suvala's royal son Cakuni conversant with dice. And this was the resolution at which Duryodhana and Karna and Suvala's son Cakuni with Duṣcāsana as their fourth

\* *Caktas*. It may also mean "competent." The meaning then be—"Although thou covetest &c., thou wilt yet not be competent to achieve thy desire."—T.

† *Rājapinda*—lit. "the king's cake or food," meaning, of course, the food or sustenance or support they have obtained from the king (Dhritarāshtra).—T.

arrived :—This Janârâmana, quick in action, seeks, with king Dhritarâshtra and Cântanu's son, to seize us first. We, however, shall forcibly seize this tiger among men, Hrîshikeça, first, like Indra forcibly seizing Virochana's son (Vali) ! Hearing that this one of Vrîshni's race hath been seized, the Pândavas will lose heart and become incapable of exertion like snakes whose teeth have been broken. This mighty-armed one is, indeed, the refuge and protection\* of them all. If this grantor of wishes, this bull of all the Sâttwatas, be seized, the Pândavas with the Somakas will become depressed and incapable of exertion. Therefore, disregarding Dhritarâshtra's cries, we will seize even here this Keçava who is quick in action, and then fight the foe !—After those sinful men of wicked souls had come to this sinful resolution, the highly intelligent, Sâtyaki, capable of reading the heart by signs, soon came to know of it. And because of that knowledge, he soon issued out of the court, accompanied by Hridikâ's son (Kṛitavarman). And Sâtyaki addressed Kṛitavarman, saying,—"Array the troops soon ! And accoutred in mail and with thy troops arrayed for battle, wait thou at the entrance of the court, till I represent this matter unto Krisna unwearied by exertion !"—Saying this, that hero re-entered the court like a lion entering a mountain cave. And he (first) informed the high-souled Keçava, and then Dhritarâshtra, and then Vidura, of that resolution. And having informed them of that resolution, he laughingly said,—"These wicked men wish to commit an act here that is disapproved by the good from considerations of virtue, profit, and desire. They will, however, never be able to actually achieve it. These fools of sinful souls assembled together, these wretches overwhelmed by lust and anger and yielding themselves up to wrath and covetousness, are about to perpetrate a highly unbecoming deed ! These wretches

*Varma* is lit. *shame*, or that which dispels shame, viz, dress or covering; hence, refuge or protection. *Varma* is a coat of mail, i. e, protection. Keçava is the covering and coat of mail of the Pândavas.—T.

† *Vikurvate* is explained by Nîlakantha as *Vikâram kalahakhyam, kurvate*. I prefer to understand it as simply signifying, "are about to do an unbecoming act."—T.







